DOCUMENT RESUME

ED 286 259 EA 019 634

TITLE	Education in and for a Multicultural Society: Issues and Strategies for Policy Making.
INSTITUTION	National Advisory and Co-ordinating Committee on Multicultural Education, Canberra (Australia).
REPORT NO	ISBN-0-642-11629-6
PUB DATE	May 87
NOTE	72p.
AVAILABLE FROM	The Executive Officer, NACCME, C/-Department of Education, P.O. Box 826, Woden, Australian Capital Territory 2606, Australia.
PUB TYPE	Reports - Research/Technical (143)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Advisory Committees; *Cultural Pluralism; Educational Objectives; *Educational Policy; Educational Sociology; Elementary Secondary Education; Equal Education; Foreign Countries; Higher Education; *Multicultural Education; *Policy Formation
IDENTIFIERS	*Australia

ABSTRACT

An examination of the educational principles and aims that should guide the future development of multicultural education in Australia is presented in six chapters. The intention is to set up a national policy framework of broad principles that can be applied throughout the spectrum of education, within strategies appropriate for local needs. Following the introduction, chapter 2 presents a historical overview of developments in multicultural education in Australia with specific attention to the role of the Commonwealth in influencing the growth and direction of multicultural education at the formal school level. This examination of the changing perspectives in multicultural education provides the basis for the more systematic analysis of the nature and scope of multicultural education as well as its domain and rationale presented in chapter 3. Chapter 4 examines the constituent elements of multicultural education, specifically, the issues of equity, understanding, and identity. The concept of "equitable multiculturalism" is explored. Chapter 5 concentrates on issues of the practice of multicultural education in terms of curriculum and school organization. Chapter 6 reviews prospects for the future in the light of the past achievements of multicultural education in Australia and identifies some emerging areas of concern. The three appendices contain a list of abbreviations, 47 references; information, including terms of reference, about the NACCME (National Advisory and Co-Ordinating Committee of Multicultural Education); a list of 12 commissioned background papers, and an executive summary of a review of existing facilities for information exchange in multiculutral education. (MLF)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED286259

EDUCATION IN AND FOR A MULTICULTURAL SOCIETY: ISSUES AND STRATEGIES FOR POLICY MAKING

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

Minor changes have been made to improve reproduction quality.

Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Vanessa Edwell-Gavins
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

EA 019 634

NACCME
NATIONAL ADVISORY AND CO-ORDINATING COMMITTEE ON MULTICULTURAL EDUCATION

EDUCATION IN AND FOR A MULTICULTURAL SOCIETY: ISSUES AND STRATEGIES FOR POLICY MAKING

MAY 1987

NACCME
NATIONAL ADVISORY AND CO-ORDINATING COMMITTEE ON MULTICULTURAL EDUCATION

"Pluralism justifies itself by the falsehood of the beliefs that oppose it."

Raymond Aaron

Education in and for a multicultural society : issues and strategies for policy making.

Bibliography.
ISBN 0 642 11629 6.

1. Education - Australia - Aims and objectives. 2. Pluralism (Social sciences) - Australia. 3. Educational sociology - Australia. I. Australia. National Advisory and Co-ordinating Committee on Multicultural Education.

370.19'0994

National Advisory And Co-ordinating Committee on Multicultural Education –

Chairperson:	Professor Laksiri Jayasuriya, AM
Members:	Dr Helen Andreoni (from April, 1986) Ms Anne Eckstein Mr Jim Giles Mrs Edna Hopkins Mr Joe Lo Bianco Ms Jane Naqvi (from March, 1986) Ms Vasiliki Nihas Mr Henk Overberg Ms Helena Rudnik Ms Ruza Ruzic Ms Mary Schinella (March 1984-April 1986) Ms Rosemary Tang Ms Margaret Valadian Mr Dick Warry

Printed by Derek Kelly and Sons, Canberra, 1987

NACCME

NATIONAL ADVISORY AND CO-ORDINATING COMMITTEE ON MULTICULTURAL EDUCATION

DLJ/meh

Chairperson:
Prof. Laksiri Jayasuriya

14 May 1987

The Hon Senator Susan Ryan
Minister of Education
Parliament House
CANBERRA ACT 2600

Dear Senator Ryan

I have much pleasure on behalf of NACCME in presenting to you the Report entitled Education in and for a Multicultural Society: Strategies and Issues for Policy Making and attachments.

The compilation of this Report has been one of the major tasks undertaken by NACCME in its term of office and we are hopeful that it will provide a valuable and informed basis for the consideration and further development of Australian multicultural education.

It has been my privilege to have had the opportunity to be actively associated in the preparation of this Report. In this connection, I wish to acknowledge and express my thanks to colleagues in NACCME, especially the Convenors of the several Working Parties concerned with this Report for their co-operation and valuable assistance. I wish to add a special word of sincere thanks to the members of the Drafting Committee for their contributions and dedicated efforts.

On behalf of NACCME, I commend the Report to you and trust it meets with your approval.

Sincerely

Prof. Laksiri Jayasuriya, AM
Chairperson

Executive Officer: **Dept of Education and Youth Affairs PO Box 826 Woden ACT 2606**

CONTENTS

CHAPTER 1

INTRODUCTION 1

1.1 - 1.17 Introduction 1
1.18 - 1.21 Acknowledgements 3

CHAPTER 2

THE EVOLUTION OF POLICIES IN MULTICULTURAL EDUCATION 5

2.3 - 2.13 Assimilation and Migrant Education 5
2.14 - 2.19 The Beginnings of Multiculturalism 7
2.20 - 2.24 The Child Migrant Education Program (CMEP) and After 8
2.25 - 2.39 Multicultural Education – Karmel and After 9
2.40 - 2.57 Multicultural Education in the Post Galbally Era 11
2.58 - 2.69 Enduring Issues 14

CHAPTER 3

THE DOMAIN AND RATIONALE OF MULTICULTURAL EDUCATION 17

3.6 - 3.9 Social and Demographic Context 17
3.10 - 3.20 The Concepts of Ethnic Minorities and Culture 18
3.21 - 3.27 Identity and Equality 20
3.28 - 3.30 Tenets of Cultural Pluralism in Education 21
3.31 - 3.42 Reconciling Equity and Identity 22

CHAPTER 4

THE CONSTITUENT ELEMENTS OF MULTICULTURAL EDUCATION: ISSUES OF EQUITY, UNDERSTANDING AND IDENTITY 24

4.1 - 4.5 Education Policy and Practice for 'Equitable Multiculturalism' 24
4.6 - 4.15 Participation and Equity in Multicultural Education 25
4.16 - 4.30 Intercultural Understanding and Equality of Respect 26
4.31 - 4.48 Developing Language Education for Identity and Equity 29

CHAPTER 5

THE CONSTITUENT ELEMENTS OF MULTICULTURAL EDUCATION: ISSUES OF CURRICULUM AND SCHOOL ORGANISATION 32

5.2 - 5.18 Curriculum Strategies for Equitable Multiculturalism 32
5.19 - 5.30 Parent Participation 34
5.31 - 5.45 The Common Curriculum – A Strategy for Equitable Multiculturalism 36

CHAPTER 6

PROSPECTS FOR AUSTRALIAN MULTICULTURAL EDUCATION 39

6.2 - 6.19 **Achievements and Emerging Issues** 39
6.20 - 6.39 **Areas of Concern** 42
6.21 . **Allocation and Distribution of Resources** 42
6.22 . **Adequate Data Collection and Research** 42
6.27 . **Girls from Ethnic Minorities** 43
6.33 . **Teacher Education** 43
6.40 - 6.58 **Focus for the Future** 44
6.44 . **Early Childhood Education** 45
6.48 . **Tertiary Education** 45
6.49 i) **TAFE** 46
6.55 ii) **Higher Education** 46
6.59 - 6.67 **The Role of the Commonwealth** 47
6.68 - 6.73 **Conclusion** 48

ABBREVIATIONS 51

BIBLIOGRAPHY 53

APPENDIX A

NACCME's Terms of Reference and Composition of the Committee 56

APPENDIX B

NACCME Commissioned Background Papers for this Document 59

APPENDIX C

Executive Summary of NACCME's Review of Facilities for Information Exchange in Multicultural Education 61

CHAPTER 1

INTRODUCTION

1.1 The National Advisory and Co-ordinating Committee on Multicultural Education (NACCME) is the Commonwealth Government's principal advisory body on Multicultural Education. It was established in 1984 by the Hon Minister for Education (and Youth Affairs), Senator Susan Ryan for an initial three year term. NACCME consists of a Chairperson and thirteen other part-time Members. It is serviced by a permanent Secretariat attached to the Department of Education. The composition of NACCME and its Terms of Reference are given in Appendix (A).

1.2 The concept of a national advisory committee in the field of multicultural education dates back to the Galbally Report of 1978 (Report of the Review of Post Arrival Programs and Services for Migrants, 1978), which first proposed the setting up of a National Standing Committee on Multicultural Education. This was echoed by the Commonwealth Schools Commission's McNamara Committee Report on Multicultural Education in 1979 and further underlined by the AIMA Report on the implementation of the Galbally proposals of 1978/79. (Evaluation Report, AIMA:1982.)

1.3 As a result of its analysis of Multicutural Education programs and services, the AIMA Report observed that:

> *"... despite the existence of a number of advisory mechanisms and networks of advisers, the advisory process contains no agency with an overall responsibility for formulating advice on the needs of multicultural education across the educational spectrum – government and non-government, primary, secondary and tertiary.*
>
> *The dominant picture, resulting from this Evaluation, of agencies and programs in multicultural education is that activity, effort and commitment of resources is severely circumscribed by the lack of any sustained organisation focus or coherence. The difficulties arise because the various aspects of multicultural education are separated from one another. The continuing pursuit of the Government's objectives suggests that advances need to be made in all these aspects in a well-phased and co-ordinated way." (AIMA, 1982: Paras 127, 129.)*

1.4 The Evaluation Report (1982), which adopted a "broad spectrum" approach, proposed that an Advisory Co-ordinating Committee be appointed as a national body to overview the whole range of educational activities for migrants and for a multicultural society. (Recommendation 29, AIMA Evaluation Report, 1982.) Following the Commonwealth Government's endorsement of this and other recommendations relating to the Galbally initiatives action was taken by the new Federal Labor Government in 1983 to implement the recommendation relating to the setting up of a national advisory body for multicultural education.

1.5 In Senator Ryan's tabling statement to Parliament on the establishment of NACCME, she expressed the new Government's commitment to Multicultural Education in the following terms:

> *"This Government believes it is essential that our education system should more accurately accommodate the changing ethnic composition of the Australian community. There is considerable ethnic diversity in our society. This provides excellent opportunities for cultural and educational enrichment. For too long this wealth of cultural resources has been ignored or under-utilised. This Committee should help to change that situation. It will help to identify those resources and to advise on how best they can be tapped and drawn upon for the benefit of all Australians."*

1.6 At the inaugural meeting of NACCME in May 1984 Senator Ryan expressed concern at the lack of a clear coherent and well argued set of principles and guidelines from which the framework for a

national policy on multicultural education could be evolved. Senator Ryan therefore urged NACCME, as a newly established body, to accept as one of its prime tasks the development of a statement of the rationale for policy in multicultural education. This rationale should be educationally sound, practical and realistic in its aims and strategies.

1.7 The Chairperson of NACCME, Prof. Jayasuriya in his inaugural address to the committee also drew attention to the confusions and uncertainty surrounding the concept of multiculturalism and its development as an educational construct. He urged NACCME to examine, in the light of Australian and comparative overseas experience, the theory and practice of multicultural education in the following terms.

> *"It would, therefore, be a valuable first task for us to clarify the rationale, explicit or implicit, of the multicultural educational policies that have been developed so far by taking stock of the intended purposes, expectations and achievements of multicultural education, and scrutinize the claims made on its behalf. Hopefully such a broad ranging overview and critical scrutiny of policy initiatives relating to multicultural education in the recent past will give us greater confidence to fulfil the tasks assigned to us. Furthermore, it should provide a solid basis from which to examine and formulate policies and programs relating to multicultural education in the future." (CHOMI, Reprint R476.)*

1.8 The purpose of this NACCME Document is to examine the concept of multicultural education as a pedagogical construct and, at the same time, to take stock of what has been achieved in Australian multicultural education in the recent past. It is hoped this review will prepare the ground for a more informed and systematic statement of the rationale which should underlie educational policy in a multicultural society.

1.9 The intention, in brief, is to set up a national policy framework of broad principles, applicable throughout the broad spectrum of education, and within which strategies appropriate for local need can be set. Accordingly this Document should not be seen as a statement on policy development, which identifies and elaborates upon needed educational programs and services. Rather it is a statement of intent, which endeavours to present a broad overview of underlying educational and social philosophies, and which examines the educational principles and aims that should guide the future development of multicultural education in Australia. It should be noted that the discussion in the Document is premised on the fact that there now seems to exist a political and social consensus for the development of the goals of multiculturalism as a worthwhile social ideal and an economic necessity.

1.10 In the course of its preparation of the Document, NACCME has made extensive use of expert opinion and in particular relied on information gathered from specially commissioned research papers on a range of topics. As several of the commissioned papers used as reference and source material contain much original and useful information, NACCME has decided to make them publicly available in full as a resource for all those interested in the study and development of Australian multicultural education. A list of these particular Papers appears as Appendix B of this Document and indicates their availability.

1.11 In addition NACCME wishes to draw attention to three Discussion Papers it has already released for public comment and which also formed the basis of the community consultations carried out by NACCME during 1985/86. The Papers already published are:

- Discussion Paper I: *Education and Ethnic Minorities – Issues of Participation and Equity* by A. Jakubowicz, 1984.
- Discussion Paper II: *Slogans, Policies and Practice in Multicultural Education in Australia* by B. Falk, 1985.
- Discussion Paper III: *Immigrant Australians, Education and the Transition to Work* by A. Sturman, 1985.

1.12 A further important aspect of the development of this Report was the program of national consultations carried out by the Deputy Chair (Mr Joseph Lo Bianco) and the Secretariat with a variety of persons such as practitioners, administrators, academics and community representatives. In addition written submissions and comments made by statutory bodies such as Commonwealth Schools Commission, AIMA, school systems, and State bodies such as the Multicultural Education Co-ordinating Committees, and Ethnic Affairs Commissions provided major input into NACCME's discussions.

1.13 NACCME members themselves were actively involved in this process, their contributions being made primarily through the work of three Working Parties dealing with Language Issues, Participation and Equity and Intercultural Education. The formal preparation of the Document was the responsibility of a small Drafting Committee of NACCME and included the Executive Officer.

1.14 The Report contains six chapters, of which this introduction is the first. Chapter 2 presents an historical overview of developments in multicultural education in Australia with specific attention being given to the role of the Commonwealth in influencing the growth and direction of multicultural education at the formal school level. More generally, Chapter 2 examines the ways in which society and the educational system have responded to the growth of cultural diversity in society. This examination includes a consideration of the way in which the States, who have prime responsibility for the delivery of educational services, have dealt with issues of multiculturalism.

1.15 This examination of the changing perspectives in multicultural education provides the basis for the more systematic analysis of the nature and scope of multicultural education as well as its principles and aims, which is presented in Chapter 3. This Chapter examines the domain and rationale of multicultural education, after canvassing a working definition of multicultural education as **education in and for a multicultural society.** Chapter 3 suggests that the notion of cultural pluralism in education provides an acceptable philosophical and justifiable pedagogical basis for multicultural education. In so doing it identifies the tenets of pluralism in education as being subsumed by what is described as **equitable multiculturalism.**

1.16 Chapters 4 and 5 are concerned with an examination of the several distinct but related dimensions of educational policy and practice underlying the approach to multicultural education through equitable multiculturalism. Chapter 4 highlights the underlying logic and rationale of the multicultural nature of educational policy and examines its implications at the school level; while Chapter 5 concentrates on issues of the practice of multicultural education in terms of curriculum and school organisation.

1.17 Chapter 6 reviews prospects for the future in the light of the past achievements of multicultural education in Australia, and identifies some emerging areas of concern. In particular, it draws attention to the changing but continuing need for a national focus on multicultural education as a key element of Australian multicultural social policies.

ACKNOWLEDGEMENTS

1.18 NACCME wishes to acknowledge and express its appreciation to the many organisations and individuals who have contributed in varying ways to the development of this Report.

1.19 A special word of thanks is due to members of the NACCME Secretariat, past and present, for their invaluable assistance and untiring efforts to see the successful completion of this Project.

1.20 In addition to the valuable contribution made by the previous Executive Officer, Dr Sally Borthwick, NACCME wishes to pay special tribute to its current Executive Officer, Ms Philia Kazan, without whose highly contagious enthusiasm, special expertise, skills and dedication this Document could not have been completed on time. NACCME acknowledges with grateful thanks Ms Kazan's several contributions in the preparation of this Report.

1.21 Finally, NACCME dedicates this Report to the "unsung heroes and heroines" of Australian multicultural education, the vast array of dedicated and deeply committed practitioners at the 'coal face', the teachers in the various schools systems, in recognition of their contribution to the development of multicultural education in Australia in the recent past. It is they who have steadfastly developed, and creatively sustained, the ideals of multiculturalism and multicultural education, and it is with them that the future prospects for multicultural education rest.

CHAPTER 2

THE EVOLUTION OF POLICIES IN MULTICULTURAL EDUCATION

2.1 Although historically Australia can be said to have always been a multilingual and multicultural society, it is usual to trace multicultural policy developments as resulting primarily from post World War II migration policies. However, it is important to acknowledge and pay due heed to the fact that Australian society prior to white settlement, that is traditional Aboriginal society, contained many languages and cultural groupings.

2.2 During most of the 19th Century there was substantial diversity within the non-Aboriginal population and this was markedly evident in the educational field, particularly the emerging educational pluralism such as the rise of bilingual and religious schools. Indeed, it was only the hostilities of the World War I which led to the disappearance of many bilingual schools which had come into existence earlier. Some were either closed or forcibly converted into monolingual institutions. This trend towards a more distinctly monocultural society continued until Australia embarked on its large scale migration program after World War II. The impact of migration policies on educational policies and provisions has been increasingly significant since that time. The arrival, in the post World War II years, of large numbers of migrants, many from non-English speaking countries, heralded the most dramatic impact. In this chapter, a brief historical overview of developments in educational policies and provisions occurring as a consequence of migrant policies is presented. The overview focusses on two main issues related to formal schooling, namely (a) the ways in which the educational system, as a social institution, has responded to the presence of migrant children, particularly from non-English speaking (NES) countries; and, (b) the principles and rationales underlying the educational policies and practices adopted in response to the changed circumstances.

ASSIMILATION AND MIGRANT EDUCATION

2.3 Concerns for English language education in Australia have historically preceded concerns for multicultural education, and the place of Languages other than English (LOTEs) in Australian society up to World War I was a minor one. Such languages, which included Aboriginal languages and the languages of small settled migrant groups, tended to be at best ignored and at worst treated with suspicion and denigrated. This in turn contributed to many languages simply disappearing. Prevailing assimilationist attitudes saw little value in attempts to publicly use, identify with or promote other languages.

2.4 Throughout the pre-World War II phase of restricted immigration, a knowledge of English was a critical factor in judging the potential of an individual to 'succeed' as a migrant. It was assumed that English language ability was a guarantee of easy assimilation into Australian society whose mores and institutions were distinctly Anglo-Celtic. This assumption dominated the selection of migrants. It was nowhere more evident than in the administration of the 'language test', or dictation test as it was known, by immigration officials to determine the suitability of an immigrant for entry into Australia.

2.5 This type of assimilationist and monocultural thinking was markedly evident in the first phase of post World War II immigration when immigrants were, for a variety of reasons, being increasingly recruited from non-English speaking countries. The foundations of the contemporary Australian society, and the origins of its social and cultural milieu, were first laid by Australia's participation in the resettlement of refugees from central and eastern Europe at the cessation of World War II.

2.6 Australia's efforts in World War II led to the development of an industrial base too large to be

maintained by the domestic manpower available in the immediate post war years. Australia's response to refugee resettlement had, therefore, economic as well as humanitarian motives. Moreover, the resettlement of refugees was followed by a large but controlled program of immigration for both skilled and unskilled workers from selected European countries which until this time, had not been regarded as 'preferred' source countries for migrants to Australia.

2.7 The degree of community acceptance accorded to this massive immigration program was based, to a large extent, on the widespread belief that these social and economic policies, vital to national prosperity and strategic needs, would in no way threaten the homogeneity of Australian society or challenge the structure and functions of its institutions, including education, which had prevailed as monocultural entities since Federation. The egalitarian ideology of Australian society encouraged 'ordinary' Australians to tacitly assume that once these 'alien' newcomers settled in Australia and gained ready access to the benefits of Australian society, largely through a mastery of English as the key to future well-being in their new homeland, all would be well.

2.8 It was expected that newcomers would become gradually indistinguishable from the large majority of people who regarded themselves as Anglo-Australians of British descent. Even if this process was incomplete for the first generation, it was believed that the educational system would ensure that the second generation of 'new Australians' would complete this process and become fully assimilated into the ethos of Australian society. Wilton and Bosworth (1985) have recently shown how the official advisers of the day, drawn from academia and the bureaucracy, consistently argued for this viewpoint.

2.9 Post-war migrants of non-English speaking background (NESB) arriving in Australia felt the strength of these prevailing social assumptions, which in some cases were sustained by legislation and by active government policy. There were, for example, strict controls over foreign language newspapers and radio broadcasting, and in some States it had been forbidden to use languages other than English as the language of instruction in school, since anti-German feelings introduced these bans in World War I.

2.10 The institutional responses to the growing social and cultural diversity of Australian society were nowhere more evident than in the educational arena which, since the early 1950s and 1960s had become the battleground for alternative and competing philosophies of migrant settlement. The initial institutional response was strictly assimiliationist. Accordingly no special educational provisions were considered necessary or desirable for school-going children from non-English speaking backgrounds. It was presumed that children of NESB would naturally and easily acquire skill in English as a result of merely attending schooling imparted only in English. Schooling was also regarded as an essential part of their socialization process and acculturation into the ways of the new society. Meade (1983) observes that migrant parents themselves, anxious to maximize their opportunities in their new homeland, attached greater importance to the school's socializing role than to its role as an accreditation agency.

2.11 During this period of migrant settlement, extending to the early 1960s, official educational policy remained by and large insensitive to, and often oblivious of, the increasing diversity in society. Consequently, it failed to recognize migrants and their offspring as groups with special needs. Indeed, the only need recognized was that for English language learning. Many of these 'new Australians', as they were called, stood outside or on the periphery of mainstream society, unable to access properly and fully its resources, rewards and benefits.

2.12 Contemporary social wisdom was expressed in numerous official pronouncements, the most prominent being the Dovey Report of 1960, which claimed that migrant children were fitting excellently into Australian schools, were achieving as well as, or better, than their Australian peers in the same classrooms, and presented no behavioural problem. The only tiny group that caught the eye of the Dovey Committee and caused concern were children identified as coming from families where English was not spoken at home; hence the Report encouraged NESB parents to use English in the home for the educational sake of their children. This view was commonly espoused, and went hand in

hand with attempts to have children speak only English in school precincts, to urge parents to use English with their children, and to discourage attendance at ethnic schools which migrant communities had long established to maintain their mother tongue. The aim of such policies, expressed most simply, was the rapid replacement of children's home language by English.

2.13 The result of these policies was a denial of other languages and cultures in the school context and, on the part of many NESB children, a tendency to play down, keep strictly private, or even totally deny their linguistic a d cultural background.

THE BEGINNINGS OF MULTICULTURALISM

2.14 Martin has pointed out that:

> *"the Dovey Committee acted as a gatekeeper and legitimating agent: it screened out information that ran counter to prevailing views and confirmed the wisdom of current policies." (Martin, 1978:98.)*

Moreover, the Committee's Report was important in keeping migrant education off the political agenda until the mid 1960's.

2.15 Nevertheless, the 1960s also began to witness a growing sense of disquiet among teachers that the educational responses to the presence of migrant children in schools was inadequate. The surveys of migrant education in New South Wales (1968/69) recognised that:

> *". . . no definite policy had been formulated to meet the very special needs of these children as it was hoped that the problems encountered by the children would disappear with progression throughout the School."*

2.16 Towards the latter part of the 1960s, a combination of factors highlighted the difficulties being experienced by NESB migrant children in the educational system. Automatic progression from primary to secondary school, together with a desire to remain longer at school in order to achieve a more favourable entry into the workforce and the concomitant financial rewards, led to increased retention and progression rates in the secondary school. It became apparent in the school systems in New South Wales and Victoria, that migrant children were experiencing considerable difficulties, and were becoming victims of an education which was unresponsive to their special needs. According to Martin (1978), during these years the educational system made a number of ad hoc and uncoordinated attempts to respond to the needs of migrant children mainly through the effort of individual teachers. Thus:

> *"So far as official policy was concerned . . . to the extent that migrant children constituted a problem the problem was individual – psychological (not structural) and could be handled by existing services." (Martin, 1978.)*

2.17 The 'problem', conceived and expressed largely in terms of 'cultural dissonance', was seen strictly as the migrant child's inability to cope because of language deprivation and communication difficulties. The pressure was mainly for more and better programs of English language teaching, which led to strong moves for a greater Commonwealth commitment towards 'migrant education' as an area of special need.

2.18 Significantly, the view that migrants may constitute a 'social problem', even temporarily, signalled the first cracks in the prevailing view of assimilation as a form of rigid monoculturalism. Assimilationist views had failed to give credence and recognition, even descriptively, to the reality of multiculturalism, or more correctly, the cultural diversity and pluralism evident in Australian society. Official concern for migrant welfare and a willingness to respond to migrants as groups in need of special programs and services introduced a muted and milder form of assimilationism sometimes described as a philosophy of 'Integration'.

2.19 Nevertheless the rationale of this new perspective was still to ensure that migrants, while

permitted minor deviation from the mores of society, were able to act in conformity with the social, economic and political institutions of the dominant culture as then structured. It was strenuously argued that this latter assumption could be met only if newcomers had a good command of the English language. This perspective, coupled with the experience of the 1960s relating to the failure of the educational system to deal with the influx of NESB children, placed a new emphasis on programs for the teaching of English as a Second Language (ESL) to migrants. Thus, the Commonwealth assumed a key role for the development of educational policies relating to migrant education by funding the Child Migrant Education Program (CMEP).

THE CHILD MIGRANT EDUCATION PROGRAM (CMEP) AND AFTER

2.20 The entry of the Commonwealth into an interventionist role for the provision of special education programs for NESB migrants, was marked by the adoption of the Immigration (Education) Bill of 1971, which was based on the immigration powers contained in the Constitution and residing in the Commonwealth. It should be noted that this Act also covered adult migrant education and that, initially, the CMEP had a very limited focus. However this first (and perhaps most significant and far reaching) education policy initiative directed specifically towards the education of migrant children gathered its own momentum and became the basis of all future educational initiatives. It was to be the precursor and form the basis of all later multicultural educational programs that were developed during the 1970s. Indeed, as Campbell (1984) observed in the most recent review of the ESL program, the program objectives of the CMEP were never confined solely to English language teaching and were more often than not the vehicle for handling all facets of education dealing with the needs of 'migrant children' and those from ethnic minorities.

2.21 A significant feature of the late 1960s and early 1970s, concurrent with these developments, was the increasing consciousness among migrant and ethnic groups of their powerlessness but also of their potential political muscle. Migrant and ethnic interests and claims soon entered the political agenda and were championed with some vigour by political parties. These developments culminated in tentative moves by political policy-makers towards a new social and political philosophy whose broad aims and scope were expressed in the slogan of **multiculturalism** and a growing demand for ethnic rights, collectively or individually.

2.22 These tendencies became organised around the new ideology of **cultural pluralism**, which sought to safeguard and ensure the right of ethnic minority communities to maintain their cultural heritage and traditions, subject to the proviso that these expressions of pluralism did not threaten the integrity and unity of the wider society. The slogan of this emerging social philosophy was **unity in diversity**.

2.23 The highest priority was attached to social cohesion and unity and the recognition of diversity was built on this basic premise. The dominant groups in society were prepared to some extent to legitimate the rightful strivings of migrant and ethnic minorities for equality and respect, and the right to be different, so long as these interest groups acted within the confines of accepted social, political and economic orders and conformed to the mainstream institutions and practices.

2.24 Despite a general recognition of cultural diversity, what was particularly significant about this era was not the rejection of a strictly monocultural approach to policy and adoption of cultural pluralism, but an underlying concern with disadvantage and the inequalities affecting migrants as **ethnic minorities**. Ethnic groups are basically minority groups, in other words they are:

> *"groups which are singled out for differential and pejorative treatment by the majority on the grounds of their 'ethnicity' based on their physical or cultural attributes."* (Jayasuriya, 1982:26.)

In varying degrees, these groups felt discriminated against and disadvantaged in society.

MULTICULTURAL EDUCATION AND EQUITY – KARMEL AND AFTER

2.25 The concept of educational disadvantage entered the consciousness of schools in the early 1970s, especially with the publication of the Karmel Report *Schools in Australia* (1973). The disadvantaged status of migrant children was now more readily acknowledged, particularly in the aftermath of the Henderson Poverty Report (1966) which documented systematically for the first time the nature of inequalities in Australian society, and which highlighted the particular circumstances of ethnic minority groups. Interestingly, this growing awareness of disadvantage affecting ethnic minorities, did not, as in the United States and United Kingdom, lead to the adoption of the 'deficit model' to explain under-achievement of racial and ethnic groups; nor was there any move for the introduction of compensatory programs designed to offset these disadvantages.

2.26 The Australian perception of these disadvantages was in terms of poor communication skills and 'cultural dissonance', arising from a failure to achieve a satisfactory standard of competence in English; and to a lesser extent, in terms of the economic circumstances of migrants who were disproportionately located within the labour market in the lower levels of the occupational strata.

2.27 Political forces and the established bureaucracies combined to resist pressures for structural change and instead appointed Commissions and Committees of Inquiry. The outcomes were 'adjustments', put in place in an incremental fashion, alongside existing arrangements. Against this background, the Karmel Report's treatment of ethnic minorities in this category of 'disadvantaged schools' is particularly significant. By emphasising equal life chances for children from all types of social background as one of the major goals of educational provision it reflected the social reformism of the political era then current.

2.28 The analysis of disadvantage shifted from deprivation – economic as well as cultural – to notions of cultural difference, with special reference to Aboriginal and ethnic minority groups. By and large, educational philosophies, policies and practices have consistently failed to analyse and clarify the manner in which education is, and ought to be, concerned with culture and cultural identities in a manner that could be described as equitable, that is that no one culture is 'better' than another. This remains a critical issue for any theory of cultural pluralism in education which is directed towards equity in education, and is undoubtedly an issue central to any debate on the future of multicultural education in Australia.

During the late 1960s and early 1970s newly active and articulate ethhnic and community groups (eg. FILEF, COASIT, AGWS, EMC, etc) conducted campaigns of considerable strength seeking social and educational policy changes. In the educational sphere the changes were to respond to the specific needs of children of NESB but also included more general changes in the school curricula to reflect the increasing diversity of the school population. The cumulative effect of these community initiatives and movements was to draw the attention of academics, teachers, government agencies to a hitherto neglected need of considerable national significance.

2.30 The government response to the community concern and agitation resulting from the consideration of culture difference was the commissioning of a lengthy series of reports on various aspects of migrant and multicultural education. The common starting point for all of these reports was the education of the children of migrants. It was at this time, also, that the Karmel Report highlighted the needs for schools,

> "*. . . to forge closer links with other socialising agencies*"

and

> "*. . . to broaden the basis of educational policy making . . . and to inform public debate about the operation of schools and school systems.*"

In doing so, that Report reflected existing arguments for the greater involvement of ethnic minority communities in educational decision making and anticipated their further involvement in formal policy decision-making.

2.31 The first Triennial Report of the Commonwealth Schools Commission (1975) occupies a special place in the development of multicultural education. It remains the first, albeit tentative and hesitant, attempt to bridge the gulf between migrant and multicultural education. The Report explored the need to redress disadvantage, achieve equity in educational outcomes and, at the same time, give due recognition to cultural difference and diversity in all segments of the educational system through school organization, curriculum developments, methods of instruction and credentialling processes.

2.32 In a whole chapter devoted to the education of migrant children, the Triennial Report commenced its review of the educational needs of migrants with the bold and forceful statement – unusual for even the mid-1970s – that **"Australia is a multicultural society."** It identified ethnic minority children, including second generation 'migrants', as being at risk due to the failure and unwillingness of the educational system to cater to the needs of these groups because of its unflinching commitment to a monocultural set of educational policies and practices.

2.32 The Report noted that,

> *"... there is a substantial amount of wastage caused among [migrant children] by early school leaving"*

and that,

> *"... they suffer greater strains in accommodating to the often conflicting pressures of family, peers, and schools" (p.88).*

But sadly, its strategies for reform fell back largely on the need for English language instruction and improvements in ESL teaching methods and strategies, especially by considering alternatives to 'withdrawal classes'.

2.34 Equally significant in the same Report was the notion of cultural pluralism in education that was advocated, with the recognition of the importance of the mother tongue or home language of the culturally different child in educational development. It signalled the demand for the teaching of 'community languages' as an essential part of the school curriculum of ethnic minority children. Reference was also made in this connection to overseas educational experience, especially in the United States and Canada, which had introduced bilingual education programs for dealing with the educational needs of migrants and ethnic minority groups.

2.35 During the 1970s ethnic organisations actively lobbied to seek an improvement to the teaching of ethnic community languages in schools. A significant outcome of this was the establishment of the enquiry entitled *Committee on the Teaching of Migrant Languages in Schools* (See para 2.38). A key finding of this report was the extremely limited opportunities which existed to support NESB children in developing their mother tongue. It was this thinking and influence which led to the acceptance of the term 'Community Languages'. This term was developed to connote the link between the languages spoken at home and the need for education systems to take the linguistic richness of the Australian community into account and reflect it in the curriculum.

2.36 During this period, an investigation of considerable significance was launched by the Commonwealth Department of Education through its *Inquiry into Schools of High Migrant Density* (1975). This enquiry was conducted in New South Wales and Victoria in selected schools with a high proportion of students drawn from NESB. Its main purpose was to identify,

> *"... factors which impede the school in providing educational programs structured to meet the needs of all pupils" (p.4).*

By its emphasis on the problems caused by limited English and recognition of the overlap between schools of high migrant density and those classified as 'disadvantaged' under the Schools Commission's guidelines, the Inquiry was motivated by the concept of migrant disadvantage. Nevertheless, the valuing of cultural difference emerges as a theme in the observation that:

> *"... in practically every case there was little evidence of any systematic recognition of*

the cultural heritage of migrant students in the learning programs. In most schools no attempts were made to offer children with varying cultural backgrounds any point of identity or security within their own cultures." (p.8).

2.37 The Report's recommendations on multicultural perspectives in the curriculum suggested greater liaison between schools and ethnic communities, including ethnic schools and the provision of material in community languages, a whole school approach to the teaching of English as a Second Language, and appropriate inservice and preservice training of teachers. They constitute a landmark in the development of multicultural education.

2.38 With respect to community languages, the Committee recommended that:

"The maintenance and consolidation of ethnic languages be adopted as a desirable goal to be achieved as soon as possible, and the study of ethnic languages and cultures be offered as an integral part of school programs." (p.7).

These recommendations gained added significance by being reiterated by the Committee on the Teaching of Migrant Languages in Schools. The report of this Committee stressed the desirability of language maintenance (including bilingual programs), second language learning, intercultural understanding, and recognition of the contribution of ethnic schools. It also made a number of recommendations on teacher education.

2.39 These Reports reflect the twin concerns of this period, namely the redressing of disadvantage and the recognition of diversity, as the essential elements of an evolving philosophy of cultural pluralism in Australian education. It is a tragic reflection on the system that most of these recommendations mentioned were not carried out. The impetus given in these years failed to eventuate in any systematic and concerted program for the development of a theory and practice of multicultural education.

MULTICULTURAL EDUCATION IN THE POST GALBALLY ERA

2.40 With a change of government in 1975, there was a perceptible shift in the philosophical emphasis of the educational policies relating to migrants and ethnic minorities. Changes in policies towards migrant settlement and ethnic affairs were exemplified in the Galbally Report of 1978. This report reaffirmed in broad terms the Government's commitment to multiculturalism as a desirable social goal and enumerated guiding principles which endorsed, at least nominally, the pursuit of equality, and, somewhat more stridently, cultural diversity and identify. The Galbally Report stressed the right of every person to maintain his or her culture and the acceptance and understanding of other cultures. This translated as an educational objective in the following terms:

". . . our schools and school systems should be encouraged to develop more rapidly various initiatives aimed at improving the understanding of the different histories, cultures, languages and attitudes of those who make up our society." (p.106.)

2.41 The establishment of a Committee on Multicultural Education in 1978 by the Commonwealth Schools Commission was directly related to the Galbally Report's Recommendation 46, as this Committee's main brief was to advise the Government and the Commission on the spending of the $5m recommended by the Report for multicultural education. The report of the Committee (the McNamara Report) identified six interrelated elements within the school curriculum as the core of education for a multicultural society. These were general programs, particular programs, international and intercultural studies, community languages, English as a Second Language and bilingual education.

2.42 The McNamara Report was more thorough and far reaching than previous attempts in defining the concept of multicultural education. The essential notion underlying multicultural education revolved around the obligation of education systems to promote a teaching program attuned and responsive to the cultural diversity in Australian society. This was based on the belief that the various

cultures represented within Australian society had something of value to contribute and that all members of society could learn from each other's cultural experience.

2.43 The McNamara Report stressed the importance of language maintenance programs, which were seen as critical for the development and enrichment of students' self-esteem and personal identity. The Report also emphasised the importance of community languages and cultural programs in multicultural education.

2.44 The underlying philosophy of the McNamara report was strongly influenced by the ideological orientation of the Galbally Report. Inevitably it was constrained to adopt a version of cultural pluralism which placed a heavy reliance on cultural and linguistic maintenance. This reliance was, then, endorsed by the Schools Commission by its acceptance of the McNamara Report. The McNamara Report was a significant milestone in the development of multicultural education policies in Australia. Cahill, in the 1984 Review of the Schools' Commission's Multicultural Education Program, offered the following comments on the McNamara Report:

> *"... this report was relatively successful in providing a rationale for educational programs subsumed under the label multicultural education, but the document was firmly set in the 'life style' approach to multicultural education" (p.14).*

2.45 Others too during this period continued to develop this culturalist perspective in multicultural education. Foremost among them was Smolicz, who played an important and valuable role in the development of multicultural education, both nationally and in South Australia. He states unambiguously that:

> *"What multicultural education does is to ensure the teaching of community language and those ethnic values that minority groups hold dear. (Smolicz, 1983)*

2.46 Bullivant (1981) and others have criticised this culturalist perspective sharply on the grounds that it may exaggerate a 'life style' approach to the detriment of 'life chances', that is, the opportunities available to ethnic minority groups for social and economic advancement in a competitive milieu. Smolicz et al (1983) have responded to these criticisms by arguing that,

> *"... cultural maintenance is part of what [ethnic minority] groups regard as enhancing their children's 'life chances' in Australia."*

2.47 Despite the emergence of a markedly culturalist model of multicultural education in the post-Galbally era, subsequent public debate has focussed on the teaching of community languages and, to a lesser extent, the place of bilingual education. The demand for a National Language Policy represented the culmination of the public discussion of these issues.

2.48 The language dimension of multicultural education was also highlighted in the report of the Australian Ethnic Affairs Council's Committee on Multicultural Education entitled *Perspectives in Multicultural Education* (1979) (the Kaldor Report). This brief and well argued but much neglected Report endeavours to present a rationale for multicultural education. A key feature is the attempt to interrelate the goals of equity, cultural maintenance and intercultural understanding. The Kaldor Report's treatment of language issues warrants special mention. The Report makes a case for a more limited objective than widespread bilingualism, based on an understanding of the resource constraints for achieving the ideal. On the assumption that bilingual education was only a single element in a spectrum of needs in multicultural education, where the success of each was contingent upon varying degrees of community preparedness, the Report outlines more realistic and defensible objectives for bilingual education programs as a part of multicultural education. A distinctive feature of the Kaldor proposals was the belief that the teaching of community languages, or a second language, to all students was one of the most effective ways of helping students to reach real depths of intercultural understanding.

2.49 This viewpoint was also characteristic of the multicultural education policies generated by the Commonwealth Schools Commission following the McNamara Report. In the 1984 Review of the

Multicultural Education Program, respondents to a survey of multicultural education rated programs dealing with the education of,

> *"all children about tolerance, harmony and intercultural understanding"*

as being the most important feature of these programs. Yet the weighting given specifically to the intercultural aspects in programs of multicultural education has been minimal, particularly in terms of the facilities provided and the resources allocated to these programs.

2.50 However, as Falk (1985:24) has observed,

> *"to turn from multilingual education to multicultural education is to enter on a somewhat different order of argument"*

Language and culture, though intimately linked, are by no means synonymous.

2.51 In recounting the recent history of the development of educational policy and program initiatives relating to multiculturalism, reference needs to be made to a valuable and thoughtful examination of multicultural education and connected issues in a Commonwealth Education Portfolio Discussion Paper on *Education in a Multicultural Australia*, published in 1979.

2.52 The Portfolio Paper highlighted issues and problems surrounding the often stated goals of multicultural education such as the retention of ethnic cultures and language maintenance. For example, this Paper pointed out that:

> *"In popular discussion about cultural pluralism there is a noticeable tendency not only to treat each group as homogeneous but also to overlook the dynamic nature of cultural change" (p.3).*

2.53 Furthermore, in assessing Australia's ethnic, cultural and racial diversity the Report proceeded to draw the following implications:

> *"Policy makers, educational administrators and teachers at all levels need to reach agreement about the values and goals of pluralism and the response education systems are required to make to it in a multicultural society . . .*
>
> *Given the considerable number of ethnic cultures represented in Australia it is unrealistic to attempt to give all of these cultures equal or even proportional attention in the school curriculum. The primary emphasis in multicultural education should be on the principles of cross-cultural understanding . . .*
>
> *It is clear that immigrants are not a homogeneous group and it cannot be assumed that a spokesman for a particular ethnic group speaks for all members of that group or for all other ethnic groups.*
>
> *Education policies and programs for migrant and Aboriginal children must be constantly monitored to ensure that they continue to be appropriate for the current population of the group concerned, and take into account the socio-economic background of the children as well as their ethnicity.*
>
> *Many aspects relating to the education of minority group children require further research" (p.8).*

2.54 The Paper argues that the pattern of migration, especially the increasing number of non-Caucasian intake arising largely from the Refugee Program:

> *". . . would support giving priority in multicultural education to programs directed to reduction of race and ethnic prejudice over those concerned with cultural retention" (p.12).*

2.55 The McNamara Report in advocating a decidedly culturalist model of multicultural education may have gained credibility by supporting claims advocated by some interest groups amongst the ethnic minority communities but in doing so it may have failed to respond to more urgent social needs, in particular the need to foster mutual understanding and attitudinal change.

2.56 Poole in her study *An Analysis and Review of the Australian Institution of Multicultural Affairs Review of Multicultural and Migrant Education* in *CRAIMA* (1983:176) makes a similar point when she notes the AIMA's Review showed

> *"no appreciation . . . of possible tensions and conflicts within and among groups . . . [and an absence of] strategies . . . for making various ethnic groups aware of each other's cultures".*

2.57 Therefore, critical issues in the practice of intercultural studies have not been accorded priority by multicultural education programs which have a markedly culturalist orientation. Against this background the Portfolio Discussion Paper stood out as a significant document in having endeavoured to evolve a conceptual framework for multicultural education around four broad key aims – cultural identity, interaction, social cohesion, and equality – by clearly articulating specific objectives and possible programs.

ENDURING ISSUES

2.58 Since the mid 1970s, the Commonwealth has played a significant role in multicultural education, both through placing issues on the public policy agenda and through its funding policies. Seeding grants for programs and services in both government and non-government schools and systems were provided principally under the Schools Commission's Multicultural Educational Program (1979-1986). Funds from the Commission's Projects of National Significance Program have also been available for innovative programs and the development of curriculum material.

2.59 The achievements made with respect to both policy and practice in the various States and Territories since the introduction of the Multicultural Education Program have been considerable. While these achievements have varied in scope and emphasis across the country, there can be no doubt that the knowledge and practical expertise now available within educational systems and schools in both the policy and practice of education in and for a multicultural society is much greater than was the case a decade ago. The extent of these achievements has been analysed in some detail in a number of the research papers commissioned by NACCME over the last two years, most notably those of Ozolins, Andreoni, and Alcorso and Cope. The contributions of the Commonwealth Schools Commission have also been substantial, in respect of both philosophical and practical considerations. On the other hand, however, the contributions of the Curriculum Development Centre have been disappointing, although the enforced inactivity of the Centre in the period 1981-1984 is no doubt a partial explanation.

2.60 Despite the achievements since the introduction of the Multicultural Education Program, it has become evident that, in respect of both policy and practice, there are enduring issues upon which no consensus of opinion has been reached. These include the relationship between ESL programs and multicultural education, the importance to be accorded community languages, and the emphasis to be placed on intercultural education.

2.61 The origins of multicultural education policies in programs of migrant education dealing with English are well documented. However, the question of whether ESL is an aspect of multicultural education or a separate field of endeavour remains. While the origins of ESL in the CMEP inclines some to emphasise the mainstream participatory aspects of ESL, as well as its status as a special program, others tend to regard ESL as an aspect of cultural pluralism in education; as an integral element of multicultural education. Hence, the rationale of ESL can be quite different and lead to the pursuit of different objectives.

2.62 This issue has also been highlighted by Campbell (1984) where he emphatically argues the case for disassociating ESL programs from multicultural education. Given the importance of this issue, Campbell's comment warrants quoting in full:

> *"We believe that the education authorities within the States and Territories have not firmly grasped the nettle of re-conceptualizing their curricula in terms of the changed nature of Australian society. The relationships among general education, multiculturalism, and ESL are not crystal clear, and identifiable entities called multicultural education and ESL tend to be viewed as adjuncts to a curriculum of a traditional kind. The authoritative literature is so replete with references to the very special relationship existing between multiculturalism and ESL that it* ***must*** *be heresy to suggest that this strong nexus is doing a disservice to both elements. Nevertheless, we believe that multiculturalism should be freed from its special relationship with ESL to exert a more pervasive influence upon the curriculum, and that ESL should be strengthened by its inclusion within a coherent language programme, comprising, as well, English as mother tongue, language-across-the-curriculum, bilingual studies, and "foreign" languages" (p.100).*

2.63 During the late 1970s to early 1980s, the teaching of community languages, became increasingly differentiated from the teaching of languages not commonly used in Australia, and became strongly identified, almost synonymous, with multicultural education. Moreover, community language policy became one of the most intensely political and contested areas of multicultural education which has led to increased government involvement through a wide range of measures such as the support for Saturday Language schools operated by the formal education authorities, Saturday or afternoon language classes run by ethnic communities outside the formal school system, as well as the payment of subsidies to ethnic schools jointly by the Commonwealth and some State Governments and the introduction of community languages and bilingual programs in some schools. The political character of language learning is best evident in the choice of languages, the purposes for which they are taught, and the target groups to whom the language is taught and, in turn, these issues and concerns have had a marked influence on educational practice. The political debates which were generated by these policies have led to a clarification of the place of culture and language maintenance policies. To a significant extent the different emphases have now been largely reconciled.

2.64 In this connection, Smolicz (1981, 1985) and others have responded strongly against 'school separatism'. This, he says, is implicit in the continued move to establish small and apparently insignificant ethnic schools which he argues should be replaced by the formal acceptance of multilingual multicultural education within the framework of the existing 'common' schools – systemic and non-systemic – at the State level. More formally established private bilingual schools which aim to provide the continued presentation and development of two or more languages are still a comparative rarity in Australia.

2.65 The rationale underlying the teaching of community languages has, in the past, related largely to community languages as a means of fostering cultural pluralism, maintaining ethnic languages and cultures, and for enhancing the sense of cultural and linguistic worth of community members. From an access and equity orientation, learning a community language can be seen as a means of gaining employment, an intellectual skill of general educational value, a specific strategy in the cognitive development of students of non-English speaking background. It is now common, however, for Languages other than English (LOTEs) to be an integral part of all language policies for all students, on strong educational grounds.

2.66 The third enduring issue of multicultural education stems directly from prescriptive statements relating to multicultural education which persistently argue that multicultural education is not just for migrants and their offspring but for **all** Australian children, living in a multicultural society.

2.67 The recognition and appreciation of cultural diversity, respect for and valuing of cultural differences, the promotion of better understanding among members of diverse socio-cultural groups

and fostering of harmonious relations and social interaction were broadly seen as key objectives of intercultural education within a mainstream approach to curriculum development. The multicultural perspective was seen as permeating the whole curriculum and not intended as a separate additional subject.

2.68 This overall socio-cultural approach to multicultural education has been reflected in varying ways in both policy and practice. Some have emphasized specific ethnic or cultural studies and teaching about each other's social and cultural backgrounds as a means of enhancing identity through a proper appreciation of difference. Others have endeavoured to sustain a more distinctly mainstream approach by infusing the entire curriculum with a multicultural perspective, incorporating appropriate multicultural aspects in school organisation, content, material and teaching styles. Least developed – except for a few notable exceptions, however, have been programs specifically devoted to intercultural understanding and combatting prejudice and discrimination, as these tended to be subsumed under other education programs related to cultural enrichment, development of self identity and enhancement of self esteem – bulwarks against discrimination and prejudice.

2.69 The differing emphases given to various aspects of multicultural education are clear, and reflect in part the continuing important role played by ethnic community politics in determining particular strands of educational policy and practice. Despite these different emphases, it is also clear that there are common issues still to be addressed in respect of both policy and practice. These include influencing mainstream teachers about the ESL needs of their NESB students, broadening the concept of community languages to encompass the teaching of languages other than English so they gain equal curricular importance, and recognizing multiculturalism as an ethic that crosses the school, combatting racism both at structural and attitudinal levels.

CHAPTER 3

THE DOMAIN AND RATIONALE OF MULTICULTURAL EDUCATION

3.1 Over the last decade, the emphasis accorded to the particular aims of multicultural education outlined in Chapter 2 has varied considerably. At different times different outcomes, such as the enhancement of cultural identity, language maintenance, improved interaction with and appreciation of other cultures, competence in English, and improved cohesion within society, have been emphasised and given priority. In NACCME's view the policies and practices of the previous era have fluctuated between education **in** and education **for** a multicultural society.

3.2 It can be argued that education **in** a multicultural society is concerned primarily with the educational needs of the diversity of cultural and linguistic groups which comprise that society. Two types of approach to education in a multicultural society can be distinguished. The first focusses on the educability of the culturally different child and attempts to narrow the gap between the world view prevalent within the school system and the world view a child from another cultural and ethnic background may bring to school. Ultimately, it seeks a shift in the criteria for judging, or the methods of attaining, educational success; pending this, it seeks to reinforce the self-esteem of the culturally different child through endorsement of difference as a positive value. The second approach bears directly on the circumstances children from ethnic minorities currently encounter, and aims at equipping them to compete equally under the present criteria.

3.3 The other dimension of multicultural education, education **for** a multicultural society, is by contrast more distinctively prescriptive and is directed towards **all** groups in society. This is markedly evident in such documents as *Multiculturalism for All Australians* and *Education for a Multicultural Society* which refer repeatedly to educational policy and practice for all students. The thrust of these approaches is to develop the acceptance, appreciation and enjoyment of cultural diversity by learning, interaction, and the acquisition of positive attitudes and values. Programs of intercultural education, attitudinal change and community relations are designed to lead to equality of respect and, in the long term, a more cohesive, tolerant and understanding society.

3.4 NACCME believes that multicultural education should continue to explore and elaborate upon these two major dimensions, incorporating both within a framework of cultural pluralism and its interrelated elements of cohesion, identity and equity.

3.5 Underlying such an understanding of multicultural education is the need for social stability and cohesion, based not on the denial of different interests and outlooks, but on their constructive utilisation for the good of society as a whole. The rationale for, and educational implications of, such an understanding are of central importance in developing a viable and realistic policy response. However, before issues relating to cultural pluralism as a basis for the practice of multicultural education can be discussed meaningfully, the latter needs to be placed in the broader social context from which it has emerged.

SOCIAL AND DEMOGRAPHIC CONTEXT

3.6 The broad objectives of multicultural education and other multicultural social policies have been predicated on an acknowledgement and public acceptance of the social and demographic diversity resulting from post-war immigration policies. Almost 40% of the population consists of first generation settlers and their offspring; half this number comes from non-English speaking backgrounds representing a wide range of national, ethnic and racial origins. When their numbers are added to those of third and fourth generation Australians and to the Aboriginal population, it becomes apparent that approximately a quarter of the population is wholly or partially of other than Anglo-Celtic descent. A

growing proportion of this group is Australian-born.

3.7 The social and educational implications of this demographic transformation of the Australian population are still poorly understood and even incompletely acknowledged. Much will depend on the orientation of second and third generation Australians of recent immigrant origin. Some demographers speculate that intermarriage between different ethnic groups may, in the long run, loosen ethnic community bonds. In the absence of hard data, it is only possible to speculate on the long term social effects of these generational differences. There is no doubt, however, that the reaction of the second and third generation to the ideology of multiculturalism, (as they have perceived it to influence their life chances, career access, and participation in society) and institutional responsiveness to those needs which derive from their status as members of ethnic minorities will be crucial in determining the future of multiculturalism as an organisational strategy for bringing about needed social change. These changes must cater not merely to the demands of the increasingly ageing first generation but also to the more complex and varied needs of the more youthful second and third generations who confront a vastly different reality from that which faced their parents and grandparents in the early days of migration and settlement.

3.8 A more modest but still novel consideration for multiculturalism is that of recent shifts in the racial composition of the population. As Appleyard observes:

> *"recent* ***changes*** *in source of immigrants, the changing basis of policy upon which they have been admitted . . . [have] given rise to new issues of sociocultural adaptation. Foremost among these are issues attributable to the high proportion of non-Caucasians in contemporary flows." (Poole et al, 1985:98.)*

This would point, according to the 1979 Portfolio Discussion Paper on Multicultural Education, to a probable need for increased concentration on issues of racism and prejudice, issues not yet fully incorporated into present Australian concepts of multiculturalism. It is NACCME's view that questions of tolerance of difference will therefore become increasingly more, not less, important in Australian conceptions of multiculturalism.

3.9 Both questions of second and third generation needs and those of a more diverse racial composition point to the necessity to review multicultural policies, bearing in mind that,

> *"adaptation is a continuing process for migrants and that issues which are important at one stage of the process may be of little or no importance at another" (Appleyard in Poole, 1985).*

Multiculturalism had its genesis in the aftermath of large-scale immigration of European workers, it must now respond not only to the changing needs of these long-established settlers, but to the demands of their children and grandchildren, and to the more varied composition of recent immigration intakes.

THE CONCEPTS OF ETHNIC MINORITIES AND CULTURE

3.10 Changes in terminology reflect changes in conceptions of multiculturalism. **Migrant**, with its connotations of transcience, and its inapplicability to the Australian-born, is being replaced by the phrase of **non-English speaking background**; but this also may be inappropriate for those of non-Anglo-Celtic descent whose home language is English but who remain culturally or racially distinct from the majority. At this stage, it is appropriate to frame multicultural policies in terms of the needs of **ethnic minorities**.

3.11 This concept needs a brief clarification. **Ethnic group** refers to those who have a,

> *"real or putative common ancestry" (Schermerhorn, 1970)*

and who share a common heritage defined in terms of language, or cultural and social attitudes, values and practices. Ethnic groups are to be distinguished in terms of whether ethnic boundaries are marked

by physical (visible) or cultural characteristics and to the extent that these boundaries are maintained by social interaction, consciousness and group identification. In this context the theory of social identity becomes relevant. Tajfel and Turner (1979) have argued that, in addition to individual identity, humans engage in a process of social categorisation through which basic categories are created, and from which they identify with some social categories and not others. This identification produces comparisons at a social level, and language or dialect is frequently a relevant dimension of such comparisons. If the comparison is unfavourable, that is if the outgroup is relatively more powerful or attractive in the perception of the ingroup members, then a range of options become available. The individual may assimilate to the outgroup; the individual may choose to define the unfavourable terms of the comparison in creative ways which shift disadvantageous comparisons into more positive ones (for example, Black is beautiful); or the individual or group can remain isolated and/or disadvantaged.

3.12 Minority status associated with these groups, therefore, refers primarily to a power rather than a numerical dimension. It focusses on variations in economic, political and social balance of power between groups in society and in particular refers to the subordinate position accorded to these groups by the dominant/majority groups in society. Minority status is not necessarily synonymous with ethnicity; nor is it an inevitable result of a common ancestry and heritage. Rather it refers mainly to the external allocation of status and power characteristics. In present-day Australia, it is groups of non-Anglo-Celtic origin who are particularly vulnerable to differential and pejorative treatment on the grounds of their origins.

3.13 There are of course marked differences in treatment of those groups labelled as ethnic minority groups. At different times in the history of migration to Australia different groups have been subject to discrimination and rejection by the majority. In recent years non-Caucasian groups (mostly of 'Asian' origin) have been targets of discrimination and racist attitudes because of their 'visibility' in terms of physical attributes as well as cultural characteristics. Depending on the specific circumstances, ethnic minority status carries with it the potential for negative stereotyping, prejudice, and discrimination, both conscious and unconscious. **Equality of respect**, that is respect for persons in terms of their **human** capacities and not in terms of their social position, is thus a vital consideration for all members of ethnic minorities, and particularly for those who have not identified completely with the majority.

3.14 In understanding the social position of ethnic minorities, it is important that there is a proper recognition of the role of structural factors in hindering the access of many groups to society's rewards and benefits, such as satisfying jobs and the prospects of social mobility. Post-war immigration policies have meant that most ethnic minority groups have included high proportions of unskilled labour and/or political refugees, the former reflecting economic and population considerations underlying the recruitment policies, the latter reflecting humanitarian considerations.

3.15 These historical circumstances have meant that ethnic minorities have borne, and continue to bear, a disproportionate burden of social inequalities and economic disadvantages on key indicators such as income levels, employment and occupational distribution, health and welfare. In so far as they have not had just and equitable access to such things as education and employment, these groups have not enjoyed equality of 'life chances'; nor have they enjoyed equality of respect, by virtue of their lack of high status and being subject to negative stereotyping.

3.16 As the very definition of ethnicity and minority status implies, ethnic minorities do not constitute a single homogeneous group despite the common characteristics they share in some respects. They stand **differentiated** in terms of their national, ethnic, and racial origins, as well as their gender, class, and occupational position. In considering the role of ethnic minority groups in society, the specific historical **and** socio-political factors which delimit each group's position and the interaction within each **individual** of ethnicity and socio-economic status must be borne in mind.

3.17 While ethnic groups' members can claim a de facto relationship with their heritage, they may not always have an interest in retaining its traditional forms. In some instances, ethnicity may not be the most salient element of their sense of identity and self-concept. The perception, meaning and

significance of ethnicity varies not just between different ethnic groups, but also inter-generationally within a particular ethnic group. Hence care must be taken not to adopt a simplistic view of ethnicity and its particular role in an individual's social behaviour and communal interaction.

3.18 Increasing efforts on the part of government and the wider society have endeavoured to alleviate or reduce these social and cultural impediments and disadvantages through the implementation of social policies addressing issues of both equality of respect and equality of life chances, in other words issues of identity and equality. It is these policies that are generally identified under the rubric of **multiculturalism** and which find their expression in the educational sphere as education in and for a multicultural society.

3.19 Crucial to any view of cultural pluralism or multiculturalism as a principle of social policy is the concept of **culture**. As Poole (1985) rightly observes, the meaning and characterization of culture has been problematic. Following Williams (1981) it is suggested that culture may be taken as referring to a **'whole and distinctive way of life'**, **'a signifying system'**, which informs and sustains all forms of social activity. The signifiying system includes specifically cultural activities pertaining to high and folk culture, as well as social activities and practices. Thus, culture is not restricted only to ideas, values and ideology expressed as a world-view. The concept of culture is a dynamic and evolving notion; importantly it needs to be viewed as interacting with the social order through which it is **'communicated, reproduced and experienced and enforced'**. Therefore, the more complete view of culture is one which contains both instrumental and expressive elements.

3.20 Accordingly our understanding of the term multiculturalism, as it is employed in public policy, needs to be based on a proper acknowledgement and appreciation of the reality and complexity of the concept of culture. Thus multicultural education policies such as bi-or intercultural education need to be based on a clear exposition of the concept of culture and an appreciation of this understanding for educational theory and practice.

IDENTITY AND EQUALITY

3.21 A strong version of multicultural education policies is stated in the Commonwealth Education Portfolio Discussion Paper, 1979, where it is argued that multiculturalism in its prescriptive or normative sense refers to:

> *"An ideal society where many groups would coexist harmoniously, free to maintain many of their distinctive religious, linguistic or social customs, equal in their access to resources and services, civil rights and political power and sharing with the rest of the society particular concerns and values which have national significance. There would be diversity, equality, and interaction through sharing" (p.18).*

This statement highlights a key question for education **for** a multicultural society: reconciliation of the sometimes divergent aims of **identity** and **equality** for members of ethnic minorities.

3.22 Cultural identity in the sense of the maintenance and development of ethnic identity, arises from one's ethnic group affiliation and sense of group belongingness and consciousness of ethnicity. The manner in which this sense of identity is expressed and manifest in everyday behaviour varies between and within groups. Sometimes, and very markedly with some groups, identity is a matter of the salience attached to cultural markers such as language, religion, dress, food habits, or cultural mores. Barth (1969) argues that it is the boundaries between groups which are important. The content which the boundaries enclose, that is the salient and valued aspects of a culture and a group's identity, change over time; the boundaries, however, last for a longer time. Cultural maintenance and retention are critical for the defence of one's sense of identity. But these markers vary in importance and in intensity for different individuals. Thus some may have a diluted sense of identity akin to what Gans (1979) calls **'symbolic ethnicity'**. In these instances there is only a nostalgic allegiance to aspects of one's ethnic heritage without any requirement of ethnic group membership or a sense of belongingness.

3.23 Equality, understood as equity and justice, is primarily a matter of equality of opportunity and equality of treatment, but also includes the notion of fairness in the distribution of resources and benefits. It is predicated on equal access to social goods valued in the wider society and the right to equal treatment in striving for these valued resources in society. Often absent in this conventional approach to equality is a pluralistic understanding of equality. It recognizes that equality of respect, as the right to express difference within agreed limits, is a distinctive and important element of the concept of equality.

3.24 As Tajfel reminds us, the pursuit of identity and dignity cannot occur in isolation.

> *"In the last analysis, psychological solutions must give precedence to social and economic changes. Minority groups cannot respond to the outside [derogatory] images by the creation of their own counter-images floating in a vacuum. They must rely on the creation of social changes from which new psychological solutions can derive."* (Tajfel, 1983:329-30.)

3.25 The pursuit of cultural identity in isolation will not provide solutions to questions of participation and equity; at the same time, equality of life chances does not in itself reflect the full ambit of ethnic group demands, although it may offer a satisfactory solution for some individuals. Multicultural education must thus address this paradox: the need to maintain and sustain the striving for identity without sacrificing equity and justice, or jeopardising the integration of all groups in the common political and moral order of society.

3.26 The tension between equity and identity as priorities for the education of ethnic minorities is not the only one which multicultural education must face. Issues of unity and diversity, of social cohesion and social fragmentation, are of equal significance in considering education for a multicultural society, that is, multiculturalism for all Australians. For members of the majority, both the retention of ethnic identity and the entry of ethnic minorities into competition for social goods may appear as threats to social cohesion. Where there is competition for scarce resources, the pursuit of equity by members of ethnic minorities may be perceived as threatening by some segments of the majority population, particularly those who are themselves in a marginal position with regard to access to resources.

3.27 For this reason, multicultural social policies cannot be conceived in a vacuum, but must be integrated into overall strategies for reducing inequality. It is important to recognize that lack of acknowledgement of ethnic minorities' quest for an equitable share of resources would not result in their acceptance of the status quo. Far more dangerous to social cohesion would be the development of a disaffected and alienated underclass, excluded from public life and resentful of its exclusion. If there are permanent and predictable correlations between ethnicity and social inequalities, there are inevitable conflicts, a distancing between social groups, closure within and among existing groups, and, at the extreme, the possibility of open hostility between minorities and the majority. Interaction through sharing and mutual understanding achieve prominence as educational aims and gain meaning only by relating these to fundamental questions of equity and access. These questions and relationships are pursued in more detail in Chapter 4.

TENETS OF CULTURAL PLURALISM IN EDUCATION

3.28 The acceptance of cultural pluralism in the institutional fabric of society as well as in education would appear to be dependent upon the existence of the following conditions within society generally:

- Public recognition and acceptance of the existence of a diversity of values, ideals, and beliefs, many of which are associated with ethnic group membership.
- Formal endorsement of cultural diversity, predicated on an acceptance of legal and democratic processes and on the values which inform them: respect for persons, equality before the law, and acknowledgement of basic human rights.

- Encouragement of interaction and mutual understanding between people from different cultural backgrounds.
- Acceptance of the need for a compulsory and common institutional experience for at least part of the formal education of all members of the society.

3.29 In a democratic society such as Australia, the acceptance of cultural and social differences on the basis outlined above does not necessarily threaten or destroy underlying unity or social cohesion. Advocacy of difference or diversity need not challenge the political integrity of society. Another way of expressing this point of view is to distinguish cultural pluralism, which accepts the framework of existing institutions, from that type of extreme structural pluralism which permanently encapsulates ethnic minorities in ethno-specific structures, while enabling mainstream organizations to ignore their presence. Although the affirmation of cultural pluralism does not necessarily entail the conscious fostering of structural pluralism, often the question of the retention of ethnic group values is seen as an area where unity and diversity are in tension in a manner which sometimes arouses disquiet in a majority group.

3.30 Education for a multicultural society clearly cannot attempt to transmit all values of all ethnic groups simultaneously. The education system cannot act as a surrogate for the ethnic communities themselves. As Martin has observed:

> *"one group cannot in any lasting or non-ideological sense construct or carry identity for another." (Martin, 1978:215.)*

What the education system can and should aim for is the fostering of orientations and practices which recognise the unity which is the ground and precondition of diversity: the recognition of commonalities both in terms of **basic humanity** and of **a shared physical, social, and economic environment,** and the understanding that **inevitable conflicts will be resolved through legal institutions and democratic processes.** It is these concerns which are central to the concept of cultural pluralism, a concept which offers a basis for the practice of multiculturalism as a social ideal.

RECONCILING EQUITY AND IDENTITY

3.31 To date, educational policies have tended to fluctuate between seeking cohesion through identification with the dominant group and promoting diversity through stress on ethnic identity. Efforts to reconcile the two have been sporadic and, at best, only partially successful. The need for a comprehensive educational policy aimed at securing unity within diversity in the school curriculum remains.

3.32 The notion of a **core curriculum** was seen as one attempt at reconciliation. More recently, attention has been directed to the **common curriculum**, which incorporates the basic skills and understandings needed by all students, and the notion of the **inclusive curriculum**, in which perspectives from gender, class, and ethnicity permeate all aspects of the curriculum. This presupposes a view that present curricula are not value-free but carry the values of the dominant sectors of society. Inclusivity seeks to ensure that curricula carry wider value systems.

3.33 From the point of view of multicultural education, the common curriculum is significant on two main grounds. First and foremost, the concept could provide one way of negotiating areas of common interest and agreement on means of conflict resolution. By providing a body of shared beliefs and ways of thinking in these areas, such a curriculum can underpin cohesion without denying diversity. Secondly, a common curriculum offers considerable potential for promoting the objective of equity.

3.34 The common curriculum could provide a vital link between equity and identity for ethnic minorities and at the same time address the need for inter-group relations to proceed on the basis of common understanding. This point of view is expressed by Crittenden, who argues that:

> *"If we value a society in which diverse ideals of life (and education) may be freely held,*

we must also be prepared to accept the common ground of meanings, beliefs, values and practices that enables the society to both cohere and respect diversity." (Crittenden, 1982:89.).

3.35 The issue of identity immediately brings to the fore issues pertaining to the meaning of the concept of culture (see also Para 4.16). As Kalantzis and Cope have rightly argued,

"culture is more than just difference." (NACCME commissioned Research Paper No. 3)

There is cultural uniformity arising from commonalities in social living as well as diversity associated with ethnicity. The common culture is governed by the forms and content of **Australian culture** – its symbols, practices and idea systems, all characteristic of an urbanised and democratic industrial society. Ethnic identity born of a specific cultural affiliation impinges on this common culture and may on occasion create conflict and tension not easily reconcilable. Pluralism requires not just an acceptance of and respect for differences and other points of view, but also of learning how to cope and manage value conflicts and tensions. (See also Para 4.21 for further discussion.)

3.36 A pluralistic definition of **Australian identity** allows some choice in that individuals may express their own sense of **identity** as ethnic group members without thereby forfeiting claim to an **Australian** identity. The maintenance of a sense of ethnic identity within overall Australian identity is up to the individual. The importance and significance attached to ethnicity and the manner in which it is expressed vary over time and from group to group; it may also change markedly over generations, with later generations adopting a variety of stances towards traditional culture or towards the practices of their country of origin.

3.37 Multicultural education policies and programs, insofar as they are infused by a theory of cultural pluralism, are committed to the sustenance and maintenance of cultural diversity without social disintegration. To this end society encourages and fosters a respect for diversity and difference by ensuring that ethnic groups continue to maintain their distinctive cultural heritage.

3.38 All sections of the community need to be encouraged to respect, value, and appreciate the diversity existing in society. This valuing of difference is in essence an equality of respect, where

"there is equal regard for every member of society simply as a human being." (Crittenden, 1982:86.)

3.39 The values which underpin cultural pluralism can be promulgated through the formal curriculum in areas which increase pupils's awareness of commonalities and differences in the experience of various groups and which enable them to subject their own attitudes, and those with which they come into contact, to critical scrutiny.

3.40 The appraisal of the sources and applicability of particular knowledge and the same exercise of critical rationality can be fostered across all curriculum areas. In addition to these implicit supports for cultural pluralism are such explicit initiatives as multicultural perspectives across the curriculum and the teaching of languages other than English, which consciously promote the exploration of other cultures and awareness of one's own.

3.41 It is of critical importance, however, that schools should also promote effective pluralism through classroom and school organisation and practices as well as in the subjects of the curriculum. A number of the appropriate strategies can be readily implemented within present organisational structures and budgets. Others require more long-term planning and preparation. For the moment, however, it is sufficient to note the way in which these strategies can sustain the goals of the curriculum and the maintenance of cultural pluralism.

3.42 While individual schools may undertake realignments of the curriculum which minimise disadvantage, the overall responsibility for system change must rest with funding, planning, and implementing authorities. The basis on which priorities should be considered is addressed in subsequent chapters.

CHAPTER 4

THE CONSTITUENT ELEMENTS OF MULTICULTURAL EDUCATION: ISSUES OF EQUITY, UNDERSTANDING AND IDENTITY

EDUCATION POLICY AND PRACTICE FOR 'EQUITABLE MULTICULTURALISM'

4.1 As mentioned in paragraph 3.4, it is NACCME's view that multicultural education should continue to explore and elaborate upon the two major dimensions of **education in and for a multicultural society**, incorporating both in a framework originating in cultural pluralism and leading to 'equitable multiculturalism'. The latter, by contrast to the earlier versions of multiculturalism, aims to draw optimal benefit from the cultural diversity in Australian society, cater for the needs of ethnic minority groups and service the aspirations for equality, justice and social betterment of all its citizens.

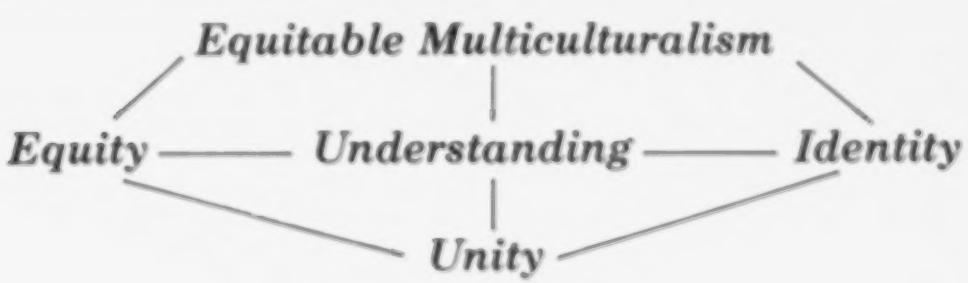
4.2 Such an understanding of multiculturalism yields in social policy terms a concept of multicultural education which subsumes three key elements: **equity, understanding and identity**, all of which are related but distinct. These may be identified descriptively as being concerned with:

(a) issues of equality of access and participation for ethnic minorities;

(b) intercultural understanding; and

(c) the development of cultural and ethnic identity.

Each of the three elements is an indispensable component of education in and for a multicultural society. Each reinforces the other, and many program elements have implications for all three areas simultaneously. To assist conceptualisation, this model may be presented diagrammatically as follows:



4.3 Examples of the practical application of each of these elements abound. For example, the accrediting of minority ethnic language courses for teritiary entrance both strengthens life chances and reinforces ethnic identity. However, an ethnically segmented labour market in which ethnic minorities hold the dirtiest jobs must undermine attempts to develop mutual respect; at the same time, achievement of social and economic success will be flawed if it is bought at the price of renouncing one's heritage, or accompanied by ostracism by the majority. The task for educationalists is not to rank these goals but to ensure that none is neglected or overshadowed, and that the most effective means are adopted for their realisation.

4.4 Underlying each of these elements comprising educational policies and practice is the need for social stability and cohesion, based on their constructive utilisation of these elements for the common good of society. The rationale for, and educational implications of, each of these issues are of central importance in developing a viable and realistic policy response.

4.5 In this chapter NACCME examines the rationale underlying the three key elements of multicultural education, namely equity, understanding and identity, as they are developed in multicultural education policies and reflected in programs and services.

PARTICIPATION AND EQUITY IN MULTICULTURAL EDUCATION

4.6 In democratic societies equality is an educational goal with special significance for ethnic minorities, both indigenous and non-indigenous. The striving for equal participation in education is a basic concern of all educational policies, multicultural and otherwise. The aim of these policies is to ensure that members of minority groups are in no way handicapped or disadvantaged in gaining access to educational resources which are often the gateway to valued social rewards and benefits. In other words, education needs to be viewed as a potential instrument for resource redistribution and improvement of the life chances of minorities and other disadvantaged groups in society. Equity itself refers to equal average outcomes across groups on the assumption that ability is equally distributed among members of different groups. The so-called 'minority educational programs' in the USA, and the CMEP in Australia, were developed with the aim of enhancing educational participation for ethnic minorities, disadvantaged by circumstances beyond their control, such as the lack of command of English language.

4.7 As Jakubowicz has observed,

> *"there is confusion in most discussion over whether equity concerns access **to** education, performance **within** education, or outcomes **from** education."* (*NACCME Discussion Paper No. 1, 1985-5.4.*)

Clearly, each of these is important and it is necessary to examine them carefully in terms of the factors affecting equality of opportunity (on access issues) and equality of outcomes (achievement and performance as average outcomes across groups). Given the lack of data relating to ethnic minority participation, performance and outcomes in the educational arena, a rigorous and systematic study (see NACCME Discussion Papers 1 and 2) must precede the determination of the specific educational policies and programs needed to overcome disadvantage.

4.8 The concept of disadvantage which characterized the initial stage of multicultural education in Australia (then commonly known as 'migrant education'), focussed almost exclusively on the lack of knowledge of English, the **lingua franca**. This definition of disadvantage is now seen as a significant, but by no means exclusive, element in the understanding of ethnic minority disadvantage in relation to the education system.

4.9 The term **disadvantage** emerges from concepts of social equality which in turn refer to the distribution of social resources. Disadvantage denotes the relatively smaller share of a particular social group in the available social resources. To the extent that certain groups, including ethnic minority groups, do not share equally in the social resource of education, they are said to be disadvantaged. It is important to emphasize that the phrase **disadvantaged group** refers solely to that inequitable distribution, and not to some set of characteristics inherent in the group per se.

4.10 Disadvantage thus may be considered to be alleviated when particular groups, or individuals, are proportionately represented within institutions through involvement in particular functions or programs. This participation refers in particular to those social, economic and political relations connected with possibilities for social change.

4.11 A key issue relates to the conceptualisation of disadvantage in terms of the structures and processes which influence access and equitable outcomes for members of ethnic minorities. For

example, there can be little doubt that for members of ethnic minorities, their adverse location in a segmented labour market often subjects them to the double disadvantage of social class and ethnicity. Girls from ethnic minorities may suffer a similar compounding of disadvantage. A persistent difficulty encountered in these attempts to identify specific disadvantage is the difficulty of isolating the relative influence of class, gender, and ethnic minority status.

4.12 At the school level, equality of opportunity for members of ethnic minorities requires guaranteed access to a good standard of education which will equip them to compete on an equal footing on the ladders of success and attainment. All students should be able not merely to gain minimum competencies, important though these are, but to have access to realms of knowledge and skills which will enhance their competitive ability in the labour market. Beyond this, schools cannot go; as Bernstein rightly points out, education alone cannot compensate for society's shortcomings.

4.13 A broadly inclusive and common curriculum affords a potential means of sustaining the drive for equity without foresaking the drive for identity and cultural diversity. Thus, it would be possible to provide students with those skills which will equip them for the job market while, at the same time, provide them with the understandings which will give them a rational appreciation of their environment and enable them to participate fully in society. Such a curriculum ought also to facilitiate the retention and development of cultural identity by providing, where possible, the skills that might be required. In this enterprise, all students will acquire a sense of confidence in their own identity and the relevance of their own experience on which can be built competencies which will enable them to shape their own lives and act on their environment.

4.14 Concurrently, structural impediments to greater educational participation and more equitable educational outcomes by ethnic minority groups should be removed or alleviated by making services culturally appropriate, more accesible, and more relevant to ethnic minority needs.

4.15 In particular, the common focus on language and disadvantage, with special reference to the command of English as the area in which minority ethnic groups are clearly disadvantaged, should not preclude consideration of other areas of disadvantage caused by the effect of negative stereotyping on performance, and by inappropriate assessment, credentialling procedures and educational services.

INTERCULTURAL UNDERSTANDING AND EQUALITY OF RESPECT

4.16 Rather than allow culture to be defined simplistically, there is a need to examine the range of contested meanings of the term. Clearly culture is more than just difference; and it should not be restricted to values and idea systems. The clearest and most workable conception of culture is the holistic understanding of culture drawn from the sociology of culture and presented briefly in Chapter 3. According to this view, culture is a whole way of life, a signifying system and includes not just ethno-specific differences but a conglomerate of social facts and processes.

4.17 Thus, while a **pluralistic multiculturalism**, characteristic of the Galbally era in Australia, is predominantly concerned with a celebration of difference – a life style approach – there is another level of cultural singularity in the Australian context that pluralistic multiculturalism conveniently neglects – the issue of relative empowerment or disempowerment. An **equitable multiculturalism** in education goes beyond the mere acknowledgement of difference and cultural diversity by providing students with tools of social literacy and skills for broader engagement with cultures, cultural analysis and mainstream participation. To understand fully the nature of multicultural Australia, tendencies which lead in the direction of cultural diversity as well as those that produce uniformity, must be identified.

4.18 Intercultural education is concerned at one level with the acceptance and understanding of differences between individuals and groups, and is regarded as one of the most important conditions for a democratic society. However, it is not an education just for ethnic minorities, but for all members of society who have to learn to live with cultural groups different from their own, and understand their way of living. The prime object of learning to live with difference, through mutual understanding and

equality of respect, is social solidarity, that is, the need to preserve the moral order and unity of society.

4.19 Following the European Conference which reviewed the *Practice of Intercultural Education*, the broad ambit of intercultural education may be said to involve one or more of the following criteria:

> *"(a) It is based on equality of different individuals and groups.*
>
> *(b) It accepts cultural and linguistic diversity as a source of learning.*
>
> *(c) It avoid ethnocentrism.*
>
> *(d) It aims to achieve equal chances and is set against any forms of discrimination, racism, etc." (Batelaan, 1983)*

4.20 Intercultural education is concerned with providing effective humane interactions and communications, enhancing social functioning and developing productive and cooperative community relations. Stated differently, intercultural education involves attitudinal changes aimed at promoting mutual respect, tolerance and understanding between people of different cultural backgrounds; and also developing an awareness of one's own culture and the culture of others with a view to combatting negative attitudes in the form of racism and group prejudice. It is important that intercultural understanding should be developed through the content of education as well as the process of education, that is through curricula and reflected in the way in which a school or institution operates. Clearly, however, intercultural education of this type rejects extreme cultural relativism, and embraces adherence to certain common national institutions and values.

4.21 In considering the objectives of intercultural education it seems possible, in the first instance, to isolate those which relate to minimising dissonance between the learner and the education system, and those minimising inequity, by dealing with the provision of opportunities for participation in the planning, management and decision-making processes. Overlap between these two sets of objectives is inevitable and they cannot be realised independently of each other. What this signifies is, as previously suggested, that equality in a pluralistic system is concerned with equality of respect as well as equality of opportunity, equity and justice.

4.22 Accordingly, a rationale for effective intercultural education programs at the school level must be based on successfully identifying and managing the range of interrelationships between the individual and the group, between culture and language. It is not sufficient to simply look for strategies relating to equity, even if the divisions were that clear cut. The attainment of one is not possible without the support of the other. The two are mutually interdependent.

4.23 The practice of intercultural education has several important features. It deals with the informed exploration of relationships between individuals and groups and it seeks to help individuals to examine their beliefs, values and attitudes, elements of their own ethnic background, as well as that of others. To this end, it endeavours to understand and impart the communication skills of negotiation, consultation and the handling of conflict and confrontation in social interactions which are bound to occur in multicultural societies. Above all, it needs to be able to help members of these societies to cope with the contradictions and moral dilemmas common to these types of societies objectively and honestly.

4.24 This is vividly expressed in a recent Swedish Report on Intercultural Education in the following terms:

> *"Thus it is important for schools to allow even the deeper elements of various cultural patterns to emerge in the teaching context, even if they involve controversial issues. School staff need to acquire added preparedness for coping with cultural conflicts and searching for consensus solutions. The task of making the cultural heritage an asset in teaching and at the same time pursuing the aim of inducing all pupils to subscribe to what we term our fundamental democratic values confronts teachers in school with*

difficult situations even when they only have dealings with Swedish pupils. In a school with many nationalities, conflicts can sometimes make it difficult to distinguish between what are 'normal' conflicts between individuals and conflicts which are due to certain children being immigrants or, in a particular context, coming from a certain ethnic group or nation. An important part of the preparation undergone by school staff must therefore be not only ***preparedness for conflict*** *but also the ability to trace the causes of a conflict when it arises. Not all conflicts occurring in schools with large numbers of immigrant children actually have an "immigrant dimension". A solution to a conflict cannot be approached until the conflict itself has been placed in its right context.*

Properly handled, conflicts can be turned to advantage. In the efforts made by schools to foster international understanding, direct examples can be taken from the classroom situation. This is one way in which the cultural heritage can enhance teaching."

(Jakobsson, 1984)

4.25 The potential for inter-group conflict, manifest as racism and discrimination in Australia's multicultural society, is very real and likely to increase if not addressed systematically and in a coordinated way. Admittedly, this is a task which goes beyond the formal education system. However, within the education sector, especially the school system, it has to be faced and managed for the constructive development of new educational initiatives to combat racism and prejudice. Moreover, initiatives of this kind in educational policy and programs need to be backed up by supportive community action so as to ensure their widest degree of acceptance.

4.26 A connected feature is the study of dynamic relationships between different groups, with their commonalities, their unique history, characteristics and resources. Here intercultural education, by generating a better group understanding, seeks to identify, understand and work towards the redress of present and past inequities linked to race and ethnicity, the long term objectives being to build a more equitable, participatory, harmonious and cooperative society. Specifically in and through education it seeks to achieve this by:

(a) ensuring that educational access and outcomes are more equitably shared;

(b) supporting the empowerment of ethnic minorities;

(c) seeing that different cultural perspectives are incorporated into the education system to remove system bias.

4.27 Intercultural education should make sure that multicultural education is not just a matter of cultural difference and cultural diversity. From a curriculum perspective, the critical question is **how** diversity is acknowledged, **how** respect for it is developed, and **how** it is related to issues of equality/inequality.

4.28 Differences should not impede choice and self determination. Generational differences are accepted as a universal fact. Both the process of migration and the experience of migrant status can and do exacerbate these differences.

4.29 Whilst an assimilationist would celebrate inter-generational change towards **Australian** norms and an avid pluralist would try valiantly to **maintain culture** from generation to generation, a more helpful multiculturalism would go to neither extreme. It would assist students in finding explanations for generational differences, help them understand the origins and nature of parental expectations and provide a more sound basis for genuine understanding and mature choice than simple advocacy of assimilation or conservation. Therefore, intercultural education needs to include a number of core social values and real social issues to be faced by **all** Australians. Within such a framework of multicultural education, one can sustain differences in a substantive way as part of the common culture of Australian society.

4.30 In short, our unity as a nation lies in our very ability to co-exist and interact respectfully within

the common Australian culture and the differences which exist within it. This will not happen unless our education systems take on the responsibility for imparting, in Australian classrooms, the necessary knowledge, principles and interactive skills as a part of intercultural education. A key element of a policy of intercultural education must be intercultural understanding.

DEVELOPING LANGUAGE EDUCATION FOR IDENTITY AND EQUITY

4.31 Multicultural education in Australia has always given prominence to language issues. It was the provision of English as a Second Language teaching and support services which constituted the first concrete official steps in Australia of specialist intervention in the education of ethnic minority children. From these initial steps multicultural education has broadened its nature and its scope with respect to language issues. Among the many issues which are now embraced under the rubric of multicultural education are the value of bilingual education, the promotion of second language learning for English speaking Australians, the acquisition of additional languages for bilingual Australians and the benefits, both at a social and at an individual level, of widespread bilingualism. In addition to these developments however, language continues to maintain its salience and importance for ethnic minorities. Issues of both identity and equity are contained in the language component of multicultural education at its present stage of development in Australia.

4.32 Language is not merely a cultural artefact nor is it regarded this way by ethnic communities. Language contains both symbolic and instrumental communicative aspects. Ethnic communities tend to regard language maintenance as an important tool for cultural enrichment, social access and intergenerational communication.

4.33 The question of the relationship between language and multicultural education has become more complex in the mid-1980s than a decade ago. The linguistic diversity of Australia's schools has greatly increased with the addition of new groups of non-English speakers introducing new mother tongues to the classrooms of Australia. There is also a greater awareness among educators and substantially increased experience in language pedagogy, curriculum design and materials development, largely as a result of multiculturalism. There is evidence of substantial attrition of language other than English over time and, at the same time, heightened attachment to the symbolic importance of language. There has been a marked increase in research on bilingualism and learning in Australia, much of which is substantiating the intuitions of practitioners and the overseas evidence about demonstrable benefits of bilingualism. In addition there are clear intercultural and cultural dimensions to language which relate it clearly to multicultural education, including questions of equity.

4.34 There are substantial differences as well. Language learning policy involves the teaching of languages justified by external and economic reasons alone, which only marginally connects with multiculturalism. There are general cognitive and linguistic arguments for second language teaching which derive their justification from the general intellectual purposes of schooling.

4.35 It is for these reasons that several States have issued or are developing language policies. Multicultural education is an important, but not the sole, social policy objective which has sustained and produced these policies. These efforts have culminated in the National Policy on Languages which was issued by the Federal Government in May 1987 and has been endorsed at Prime Ministerial level. NACCME endorses this broad, inclusive and national-interest approach to languages.

4.36 ESL teaching remains an important aspect of multicultural education. It is self-evident that without competence in standard English, Australians are disadvantaged in their social, educational and recreational prospects. Occupational mobility in Australia is largely dependent on skill in English, as are educational outcomes. The Campbell review of ESL – the only serious and rigorous study of this area – identified a range of deficiencies and shortfalls which require attention. These are also addressed in the National Policy On Languages (Lo Bianco, 1987). The interconnection between first language skill and ultimate levels of proficiency in English as a second language require further research. It is clear, however, that for many students, the cognitive and effective advantages which

would derive from bilingualism and the maintenance of the first language are presently foregone. In all these respects bilingualism and equity are related although the relationship is neither simple nor direct.

4.37 Second language learning too remains a central component of multicultural education. Language teaching which emerges from a multicultural perspective ought to exhibit the same intellectual seriousness as any second language education – extending the socio-linguistic range which students control and enabling them to attain a sufficiently high proficiency level to devise cognitive-intellectual benefits. Although community languages have dimensions of bolstering the self esteem and family cohesion of students they must not neglect the intellectual rigour which is required in any second language education.

4.38 This Document is advocating equitable multiculturalism as the social goal and the rubric under which policies ought to be developed. Access to the formal, public registers of English which open up social and economic opportunities is the primary linguistic manifestation for second language education, and language maintenance and development is the other linguistic dimension of equitable multiculturalism.

4.39 In practical terms, the following measures are also required in the move to a more equitable approach to teaching languages other than English: the development of evaluative devices to assess the nature and form of first language usage, pedagogical processes which introduce students to a variety of genres and forms of the language, the availability of languages other than English to all students for the intellectual reasons conventionally ascribed to 'foreign' language teaching, (and thus, for practical reasons, not necessarily one's native language), careful evaluation of educational outcomes, parallel intercultural programs that assist students to investigate, among other things, the nature of language in culture and society, racism and intergenerational cultural maintenance or conflict. In the interests of efficiency and effectiveness, this last quest cannot be an isolated objective of language teaching, or even one that language teaching itself can achieve.

4.40 Given the centrality of English in Australia and the large number of students needing specialist programs, serious attention must be given to developing models which exemplify and link different methodologies and content. To date, English as a Second Language has been accorded marginal status in terms of research, training and professional accreditation and reward. With the paucity of research and materials development in this area, the mainstreaming movement again could further inadvertently reduce the impact of positive movements already underway. Moreover, the debate between traditional and more recent variants of communicative methodologies has yet to be resolved in a fruitful way.

4.41 Whilst various pedagogies and specialist educational techniques are necessary to service adequately the linguistic plurality that exists in Australia, the aim of all language learning should be towards forms of language that provide the broadest and most potent cognitive and communicative usefulness, together with initiation to a range of linguistic genres, idioms and types of discourse.

4.42 It is important that continuing evaluation occur of maintenance and transitional bilingual programs aiming both at more effective second language learning, and the establishment of a sufficiently strong cognitive base in the first language to permit uninterrupted intellectual growth for migrant children and enhanced learning of English.

4.43 The practical problems which beset the pluralistic rationales for servicing all community languages are vast. Student dispersal, the large number of languages and inadequate resources are some of the more serious ones. Nevertheless, much can be done by giving status and support to the idea and usefulness of bilingualism and language learning generally. Multicultural education can enhance all second language learning with its important goals of nurturing powers of reason, fostering tolerance, intellectual growth and the acquisition of skills. By giving due weight to ESL, equitable multiculturalism ensures that not only adequate levels of instruction occur in Australia's national language but the appropriate instructional methodologies are explored and enacted. The National

Policy on Languages points the way forward in these areas and multiculturalism will be acknowledged as a great contributor to this.

4.44 Planning for the provision of appropriate and equitable language learning and language services requires systematic attention to a broad range of Australia's needs. Many of the objectives of such planning can be addressed by promoting LOTE learning as an expected part of all Australian children's education. The educational benefits of learning any other language in a systematic way should be open to **all** students throughout schooling. For certain categories of students, transitional or maintenance bilingual programs are important to prevent disruption of lines of cognitive development. However, the provision of language services such as interpreting and translating and fair and appropriate language testing are also crucial in facilitating goals of equity and identity.

4.45 The authors of *Making the Difference* describe the curriculum which presently exists as the **hegemonic curriculum**. They argue that this curriculum denies and devalues the experience of ethnic minority learners and serves to legitimise through the curriculum the relationship existing currently between schooling and social structures – the structures of the dominant groups. The values which underpin an **equitable multiculturalism** in educational policy can be promulgated through the formal curriculum in areas which increase pupils' awareness of commonalities and difference in the experience of different groups, and which enable them to scrutinise critically their own attitudes and those with which they come into contact.

4.47 It is of equal importance that in addition to the subjects of the curriculum, schools themselves through classroom and school organisation and practices should also promote effective pluralism.

4.48 From a practical perspective there is a need to change the curriculum and organisation of schools in Australia to accord with a philosophy of cultural pluralism in education, lest it is assumed that the purpose of education within our multicultural society is to assimilate or integrate all pupils into a form of mainstream Anglo-Australian culture. An educational approach of the latter kind is no longer politically feasible, morally defensible, or educationally desirable. It must be acknowledged that, while much has been achieved, much remains to be done. In this respect, Chapter 5 looks at implementation strategies via the curriculum and school organisation.

CHAPTER 5

THE CONSTITUENT ELEMENTS OF MULTICULTURAL EDUCATION: ISSUES OF CURRICULUM AND SCHOOL ORGANISATION

5.1 Multicultural education is as much a question of educational content as it is of process. The issues of content arise primarily in relation to curriculum development, whereas the process issues are most evident in school organization and the links that exist between 'consumers' and 'providers' – pupils, parents, the wider community and school administrators and teachers. In this chapter curriculum strategies for developing the objectives of an equitable education are discussed, with particular reference to the common curriculum as a worthwhile strategy. Consideration is also given to certain aspects of school organisation, including school and community relationships, which impinge on multicultural education planning and development at the school level of implementation.

CURRICULUM STRATEGIES FOR EQUITABLE MULTICULTURALISM

5.2 Stenhouse has argued that in education

> *"... we are dealing with situations which contain many variables, and over a wide range of subjects it holds true that the curriculum is not the most important variable to be taken into account in attempting to understand the results of curriculum development. Failure to recognise this is the greatest weakness in curriculum research."* (Stenhouse, 1975.)

5.3 With respect to policies in multicultural education, a critical variable is the relation of these policies to more general curriculum policies. Separate policies in areas like multiculturalism and anti-sexism, particularly if they come with no in-built mechanisms for ensuring that schools address these areas, often mean that schools regard them as peripheral, to be taken up because money is available or because the racism and/or sexism of the students means such issues can no longer be ignored.

5.4 A multicultural curriculum is a concern for all schools and for all students. Social education, focussing on the realities of cultural diversity in Australia and racism, should be an exercise of equal intellectual validity and relevance to social literacy and social skills training and participation as any traditional discipline area. It is an element which should pervade mainstream curriculum areas. To achieve this, it is necessary to join together the best of **traditional** and **progressive** curricula, including the multicultural perspectives, without viewing the virtues of each as polar opposities.

5.5 In the implementation of new areas of educational policy in schools, it is particularly critical to evaluate curriculum processes with tried and tested curriculum content. The processes of inquiry learning and of students' analysis of their own cultural values and practices need to be exemplified in substantial curriculum materials accompanied by teacher development programs. There is a considerable difference between, on the one hand, generally usable curriculum materials that suggest strategies and sequences for students to analyse their own development, and what they share with others and how they differ, and on the other the dogmatic cultural impositions of traditional textbooks. Insofar as there is a general social content to some of the core aspects of multiculturalism – non-racism, equality of respect and cultural pluralism as social values – there is no need for schools to have to devise the same materials over again. A number of exemplars of intercultural/social education materials could well be developed and disseminated so that multiculturalism arrives in schools not as a burden, a threat or an implied criticism of past failure, but as a positive help.

5.6 Inquiry methodology applied to intercultural studies should involve the development of general cognitive-conceptual-linguistic skills for active and confident social participation: skills of analysis (conceptualisation, generalisation, interpretation and inference) criticism (hypothesising, critical reflection, responsible choice and decision making) and creation (active participation and formal skills for social access and empowerment).

5.7 In this endeavour, priority should be given to combatting racism via curriculum strategies which are thoroughly trialled and widely disseminated. This must be done in a systematic and coordinated way, and not left to random applications from school to school. Racism is not easily combatted and well intentioned strategies backfire as often as not. In particular indirect, affective strategies seem to be less effective than direct, rationalistic approaches to the problem, albeit ones executed slowly, carefully and with subtlety.

5.8 There are, of course, other factors beyond the control of individual schools which impinge upon how curriculum is developed and disseminated and the outcomes to which it eventually leads. These include funding procedures, level of policy formulation, methods of disseminating policies, teacher education, staffing policies and competing claims within the school curriculum. These specific areas of concern should be borne in mind as factors which influence not just curriculum planning but outcomes.

5.9 For example, areas of knowledge, or specific issues, which make competing claims for inclusion in the school curriculum are ever increasing. Hence, the degree to which schools will make a firm commitment and concerted effort in a particular area, such as multicultural education, will not only depend on how pressing or relevant the issue is seen to be, but also on such factors as what other claims are being made simultaneously.

5.10 Quite clearly peace education, development education, political literacy, Australian studies, Aboriginal education, anti-racist education and developing multicultural perspectives across the curriculum are to some degree in competition with each other. They are competing for the scarce and valuable resources available to schools, and for the little time available to teachers to plan new courses, adapt old ones or develop new units of work. Despite obvious differences in emphasis, there are issues central to most of these areas which would tend to suggest that the goals of all such areas could be incorporated into a broad social education program. The possibilities for coordination are frequently not fully explored, and deserve consideration in a more systematic approach to curriculum planning.

5.11 Factors largely beyond the direct control of individual schools, yet influencing the outcome of curriculum development and contributing to the educational experience of all students, are often given insufficient recognition in curriculum planning.

5.12 All too frequently, when programs developed within schools are assessed and found to have had no lasting impact or not to have achieved their aims, it is assumed that the fault lies in the programs – the materials were not good enough, the teaching strategies were not appropriate, or not enough teachers were involved – while factors outside the program itself, which might have impinged upon its development, are not given sufficient consideration.

5.13 Cahill, for example, in the Review of the Commonwealth Multicultural Education Program reported that:

> *"approximately one quarter of the school-based projects in the fifty schools randomly selected by the Team were classified as unsuccessful either because they failed to achieve their aims or the program has not had an enduring impact.*

Cahill concluded that:

> *"at the school level much needs to be done to facilitate the implementation of high-quality programs and to improve the capacity of teachers to understand the multicultural perspective in education."*
>
> *(Cahill et al:1984.)*

5.14More teachers undoubtedly need a more informed understanding of the multicultural perspective in education, and programs of a high quality must certainly be encouraged. Essential to these goals is a need for teachers to examine the school as an organisation and a community, to consider the obstacles to change within the school and ways of circumventing or overcoming these, and to take account of broad principles of curriculum development.

5.15 The learning activities provided for students, as well as the content of the curriculum, will be central to this process of curriculum development. However, school organisation, policy and practice should also embody a commitment to equity for all students. Furthermore, regardless of the nature of the school community, the school should seek to foster through the curriculum this same commitment in students and to develop their understanding of the society in which they live. As a general principle schooling, in its provision, should not discriminate, either actively or by omission, against identifiable groups of students on the basis of ethnicity, language or gender.

5.16 For schools to make a significant difference to the **life chances** of groups that have been traditionally disadvantaged, and to develop within all students a multicultural understanding of the society in which they live, may require the transformation of schools into institutions that are largely at odds with the mores of the society and the community they serve. To espouse and reflect values that are not generally held in the wider community, or not reflected in the structure of society, is by no means an easy task and requires a sense of commitment, vision and determination to act, especially among those in leadership positions.

5.17 However, whatever the constraints, schools can at least strive to make schooling more equitable within their own organisation and to make a contribution to the capacity of all students to:

- work cooperatively;
- make decisions and take the kinds of actions which might positively influence their adult life;
- respect the rights of others; and
- acknowledge their personal attitudes and the way these have been shaped.

5.18 These salient features of good multicultural practice are relevant to all school communities and students, although how they are interpreted or implemented in different schools will vary. So too will the appoaches employed in their development and the teaching strategies and classroom materials adopted. This does not mean that a blueprint can be devised which could then be neatly applied to schools on the basis of an analysis of their social composition and community climate. Rather, it means that wherever and however teachers are encouraged to think about equitable multicultural education, (whether it be through publications, training courses, inservice education or policy guidelines), they should also be encouraged to think about their school as an **organisation** and as a **community**. Issues of school and community relationships are crucial, particularly with respect to parent participation.

PARENT PARTICIPATION

5.19 The rationale for community (and especially parent and student) participation in schooling is the same irrespective of family background. It is that young people have the right of access to, and success in, a range of appropriate learning experiences. Parents have the natural right to full participation in all systems of publicly financed schooling. That participation includes the expression of their beliefs and the direction, with others, of the learning experiences of their children. To be relevant and effective, those learning experiences must acknowledge the importance of the aspirations and the home cultures of children and their parents and the influence of the dominant Anglo-Celtic culture.

5.20 On the other hand, parents from all backgrounds stand to gain by learning, through participation in schooling, the particular form democratic decision making takes and works in the Australian

context, and by coming to appreciate the role that exists for everyone, including some who may have previously considered themselves ineffectual in the public arena, to influence the educational decisions that affect their lives.

5.21 Furthermore, Australian schools seeking to improve the quality of life for their students from ethnic backgrounds should recognise and understand the crucial significance of the family in determining educational futures. Schools therefore need to be responsive to the basic understanding that the family is the prime determinant of attitudes to schooling.

5.22 To be effective the school has to fit in with, but not be subservient to, children's backgrounds. Schools should seek a dialogue and partnership with parents for effective learning outcomes for all young people. Full participation for parents, as distinct from tokenism or partial/paternalistic participation, means an equal say with other parents and teachers at the school, and at other levels in the education system, on behalf of their children.

5.23 There are three roles for parents in schools: as learners, as supporters and as change-agents. To be effective partners with teachers, parents need to know how schooling is organised and controlled, what is taught, how it is taught, and why it is taught the way it is. Without that knowledge they cannot fulfill their second role as supporters of the school's activities in a general sense. There is evidence that ethnic minority parents can and do bring about measurable changes in their children's learning. Finally, parents have a role as school change-agents, assisting schools to remain relevant forces in society, challenging curricula that are unrewarding in content, and bringing about enhanced personal capacities and self-esteem in young people.

5.24 Parents, and ethnic minority parents in particular, should take the opportunity, when it exists, to help members of the dominant culture to appreciate alternative beliefs and different frameworks of knowledge that schools have to deal with. When parent participation rights are accepted by both parties, the supportive environment for students to influence their culture and their own life chances becomes more likely.

5.25 Unfortunately, most of the experiences of those outside the dominant culture are considered either irrelevant as a basis for schooling or of exotic or peripheral interest. This includes the experience of parents and students of families from ethnic minority background and those from poor backgrounds.

5.26 There are powerful barriers facing such parents who may wish to participate, especially those with a limited command of English. These are faced in common with many other Australians, but are made more difficult by language and cultural differences.

5.27 Participation in schooling offers ethnic minority parents the opportunity to replace, with a positive direction, their more commonplace dissatisfaction with Australian schooling. It is a reformist rather than a reactive approach to schooling and it also acknowledges the need to assiduously reject formal co-option.

5.28 In participating actively the prime focus is often towards curricular reform and more effective outcomes. The criterion of success is visible change and measurable improvement in learning outcomes. If this does not happen, there are many indications that ethnic minority parents with their high aspirations and expectations have an acute capacity to by-pass schools individually and systems as a whole.

5.29 At the same time, it may prove counter-productive to put issues to ethnic minority parents for their views when the schools or the system are basically not in a position to respond to, or do not accept, the validity of the parent view. Such an instance could occur, for example, where policy may favour bilingual programs and community languages but where the resources available were inadequate to enable the offering of programs. In these instances, all parents must know the practical limits to policies and the policy limits to practice.

5.30 There are clearly problems of process and attitude to be overcome in order to achieve school responsiveness to parental involvement and enhanced parent participation. These problems reside in a variety of areas including parent and teacher attitudes, parental life patterns and experience and ultimately the indifference and insensitiveness of the school as a total system. In short, multicultural education cannot succeed if a concerted attempt is not made to make changes at an organisational level.

THE 'COMMON CURRICULUM' – A STRATEGY FOR EQUITABLE MULTICULTURALISM

5.31 The ongoing curriculum debate is in part about the tension between the **traditional** and **progressive** approaches to education. The former puts stress on the transmission of cultural capital – skills and knowledge – and standard modes of instruction likely to gain the best value in the market for education imparted in the schooling process. This approach is, in the main, elitist, by virtue of the high value placed on **standards of excellence** as regards what is taught and learned. The progressive approach is more learner-centred and encourages students to work independently to develop their own understandings and appreciate the value inherent in what is transmitted via the normal curriculum. It extols the virtues of choice, selection and diversity in education, and is therefore accommodating of pluralism in education including pluralistic multiculturalism. It does not, however, suggest a lowering of standards, but more easily appreciates the growing development of the individual.

5.32 In terms of this twofold approach to curriculum development, the curricular demands of ethnic minorities can contain a contradiction. While progressive education may ensure their need for identity by striving for freedom to articulate differences, there can be concurrently a strong tendency by some groups to demand adherence to elements of the traditional philosophy of education of which they themselves may have had some experience. This is often reflected by a strong leaning on their part towards an instrumental view of education as well as an insistence on conventional school practices, such as the imposition of firm discipline and confirmity to school.

5.33 An alternative to these elitist and pluralistic viewpoints has been recently described by Ashenden, Blackburn et al, in their exposition of the **democratic approach** to curriculum development. This warrants scrutiny for its relevance to what has been described as **equitable multiculturalism** . This democratic approach asserts that:

> *"... the task for education is not to reflect the various conditions of those who enter it, but to place these in a perspective conducive to achieving equality and justice in society for all citizens." (Ashenden et al, 1984)*

Therefore schools should endeavour to respond to diversity by reconciling it with common-ness instead of merely incorporating diversity or even extending it.

5.34 In essence, what is posited is a linking of the notion of an **inclusive curriculum** , that is one which ensures that the content includes the experience of all its students from diverse backgrounds, with a **common curriculum** . The common curriculum concept, which has already been referred to may be regarded as an exemplar of the democratic approach which accommodates the chief concerns of equitable multicultural education namely, the striving for identity and equality in society.

5.35 The traditional way of defining curriculum is to specify its content. English, for example, should include so much grammer, so much vocabulary, and so much literature. A common curriculum in those terms, therefore, consists of a series of subject contents: in English, language, history, geography, mathematics, science, art, music, physical education, and practical studies. Such a curriculum with relatively minor variations exists in most parts of Australia and in many other parts of the world. Such a curriculum, however, being skills oriented, can be culturally blind. This is in fact the curriculum which has been said to disadvantage and to exclude girls, Aborigines, recent immigrants and working people.

5.36 To some extent, the naming of certain areas of content is unavoidable. Even if only very broad areas of study are named such as communication or technology or the study of society, the content areas eventually covered in practice turn out to be something like the ten named above. This is true even of integrated courses, which can usually be broken down into much the same list of subjects, which are being held together by a common theme or a common activity.

5.37 To see the curriculum as a set of areas of knowledge and skills is not, however, to require a particular content in each area. Particular methods of learning can also be specified, as can particular criteria for assessment. What is to be written about, or what is to be read, can be left to the discretion of a particular teacher. Advice can of course be given, and that advice can attempt to include texts appropriate to students of different backgrounds. It can also bring to the notice of teachers the variety of responses or styles that need to be prescribed in order to maintain standards or to organise school systems or certificates. There can, in other words, be a set of pedagogical principles which can be genuinely common and which may be sufficient to constitute a **'common'** curriculum.

5.38 However, this is still a relatively simplistic level at which to specify a curriculum. Essentially, it avoids the question of **culture** – the experiences, the values, the sense of identity and the background of the learners – and tends to impose the culture of the dominant group. Therefore, a more significant level is the cultural dimension pertaining to values in the curriculum and the school ethos. In Australian society, for example, it would seem to be especially important that democratic values, which protect the pluralist society and maintain integrity and unity, inform teaching. In this sense the school, through its curriculum, upholds a democratic ethos. This is probably a basic value which would set a limit on pluralism. At the same time, however, it permits the inclusion of a considerable range of cultural difference in the curriculum.

5.39 Within Australian society, there are binding values which form the basis of commonality in a pluralist society, and which can lead to a more equitable multicultural curriculum. Tolerance, impartiality, respect, integrity, and honesty are among the more obvious values which both permit and yet ultimately circumscribe cultural plurality. Indeed, such values, if consciously held and pursued, will resolve the apparent paradox of a pluralistic common culture. This is not to assume that all people interpret such concepts in the same way. Practical interpretations can appear quite opposed. These concepts are, however, the basis for dialogue and can legitimately be given as ideals towards which schooling may be directed.

5.40 Hannan (NACCME Commissioned Research Paper No 7) has suggested the concept of a chain of reasoning, which could be applied to the quest for a common curriculum. The logical starting point in such a chain would be the need to ensure equity in education, a need made apparent by the perception of educational disadvantage. This requires some guarantees of **access** to a fairly high level of general education as well as some opportunity for training. This level has been steadily rising from the middle of this century and is now advocated as a full span of primary and secondary education, from beginners to Year 12.

5.41 To have much meaning, access must be more than formal. It ought not to mean access to failure. The educational experience should also be a successful one, if only because for at least ten of those twelve years, young people are in fact compelled to be schooled. Success, therefore must be coupled to access, but this is still not enough. The success must be in a comprehensive, general education that leads to higher levels of education and training; and in effect it leads to a curriculum that is recognisably common. Access to, or success in, sharply differentiated levels or tracks is not acceptable publicly because the levels and tracks are perceived as hierarchies.

5.42 The idea that equity requires commonality poses problems of definition in a pluralistic society. Often the drive for equity is much stronger than any drive for a pluralistic multicultural education.

5.43 The analysis of equality and identity strivings has therefore given rise to a notion of inclusiveness in the curriculum. These links are strengthened via the common curriculum by means of the areas identified as constituent elements of multicultural education such as intercultural education and

language education. Thus the common curriculum becomes both inclusive and common.

5.44 In practical terms, the inclusiveness of the common curriculum may be achieved by adopting a cross curricular as well as a special perspectives approach. Admittedly this may present problems in curriculum design with respect to determining the particular elements to be assigned to a cross-curriculum role or perspectives role. These difficulties however should not deter educators from developing such an approach. A workable approach, suggested by Hannan, is to determine beforehand what must stand alone in multicultural education and what may be regarded as cross curricular. He argues persuasively that language must stand alone:

> *"For those students who have a non-English speaking background, a continued study of their language of origin is by far the most potent contribution secular schooling can make to the maintaining of their cultural identity. And for students of English-speaking background the study of another language stands as one of the most effective ways of expanding one's cultural horizons. Languages, therefore, must stand alone in their own right in a curriculum." (Hannan, 1986.)*

5.45 In the long term, it is that set of **common** skills and knowledge which could be argued for as being common to the diverse and dynamic Australian culture. It is these common skills and knowledge, fortified by the values of cultural pluralism, which can offer the learner the capacity to deal with life chances and choices, to think critically and creatively, to be independent and flexible, to participate usefully in society, to understand one's own society and the societies of others, and to be in a position to use these skills and knowledge to change society.

CHAPTER 6

PROSPECTS FOR AUSTRALIAN MULTICULTURAL EDUCATION

6.1 In this final chapter, an attempt has been made to take stock of achievements in multicultural education since its inception as an aspect of public policy and to highlight significant areas of future concern for policy development. This overview of achievements and emerging issues provides the context for considering the future national focus for public policy in the domain of multicultural education.

ACHIEVEMENTS AND EMERGING ISSUES

6.2 As the historical overview of multicultural education policies presented in Chapter 2 has clearly indicated, Australia has, within a short space of a little more than a decade, achieved an impressive and successful development of educational policies and practices known as **Multicultural Education**. These have, by and large, been mainly confined to the formal school system, and restricted to primary and secondary schooling.

6.3 Multicultural education at the school level has not only gained political legitimacy and professional endorsement, but also a considerable degree of credibility in the eyes of the public as a worthwhile form of pedagogical practice, as the growing demand for language education demonstrates. Admittedly, as numerous evaluations have shown, there are neglected areas of policy and practice, constraints to proper program development and faulty theorising. Despite these shortcomings the record of development is commendable. Testimony to this fact is given by the tribute paid by Lynch who observes that:

> *"Australian society has a headstart towards greater social harmony and cultural enrichment on the basis of a pluralist cultural commitment than is available to many other countries, and they would well look to her example to inform their multicultural endeavours" (Lynch, p.152).*

6.4 Multicultural education has been the spearhead of multiculturalism, and significant strides forward have been made within the last decade. These initiatives have come about largely because of the interventionist role of the Commonwealth Government. Both this role and the resulting initiatives are reflected in various reports and documents on multicultural education which have been issued by the Commonwealth since the introduction of the **Child Migrant Education Program** in 1970.

6.5 A key element in these policy developments was the Commonwealth's Multicultural Education Program (MEP) 1979-1986. This program was responsible for the distribution of Commonwealth funds to the States, and played a major role in promoting multicultural education **practices** at the State level. Consequently, a noteworthy feature of Australian multicultural education over the last decade has been the significant and rapid development of state level policies and programs in multicultural education.

6.6 Despite the apparently uneven policy development across the states and systems, and differences in the emphasis given to particular aspects of multicultural education, there have been numerous creative and challenging developments at the level of educational practice. Unfortunately, these have not always been properly documented, or where they were, not adequately promulgated across state borders.

6.7 Most state level policies have been greatly influenced by, and heavily dependent on, Common-

wealth funding. The Commonwealth through its instruments of policy, especially tied funding, has facilitated the evolution of these policies; but at the same time these instruments have been constraining, in that they have discouraged innovative state-based initiatives outside Commonwealth funding guidelines. An important issue is, therefore, the need to clarify the specific nature of State/Federal relationships in this area of policy and program development. This issue becomes even more important in the consideration of any future role for NACCME.

6.8 State policies and programs, because of the crucial role played by the Commonwealth in establishing program guidelines and by virtue of Federal resource allocation strategies, have, as previously identified, been developed around three key issues or areas of concern. These relate to:

(a) English Language Learning

(b) Languages Other Than English

(c) Socio-cultural Education

6.9 As noted in Chapter 2, ESL programs, which originated in the Commonwealth Child Migrant Education Program (CMEP), provided the initial foray into multicultural education, and multicultural education continues to be linked to ESL programs. The origin of multicultural education in programs of migrant education dealing with the teaching of English are well documented. However, whether ESL should be regarded as an aspect of multicultural education or be treated as a separate field of endeavour remains a contentious issue.

6.10 An equally important issue for ESL policies, and one with far reaching pedagogical implications for practice, is the extent to which these policies should be framed in terms of different categories of students. The case for a **whole school** approach (that is, of English language teaching across the curriculum), while generally recognised and defended on pedagogic grounds, has been substantially weakened by the currently inadequate levels of resourcing of English language teaching programs.

6.11 By contrast, policy for Languages Other Than English (LOTE) has become one of the most contested areas of multicultural education policy at the State level. Increased State involvement is widespread, through formal policy statements and specific programs such as the support for State funded Saturday Language Schools and afternoon language classes. However, addressing critical issues of educational policy and practice, such as the choice of languages, the purposes for which they are taught, and the status of bilingual teaching remains fragmented. Of late, in some cases, language planning at state policy level is attempting to redress this situation.

6.12 The third key area of state policies is that of an overall socio-cultural approach to multicultural education which highlights the prescriptive, **multiculturalism for all** approach to education. This approach is reflected in varying ways in the different state policy statements. Some states, for example, have emphasised specific ethnic or cultural studies and teaching about each other's social and cultural backgrounds as a means of enhancing identity through a proper appreciation of difference. Others have endeavoured to sustain a more distinctly mainstream approach by infusing the entire curriculum with a multicultural perspective, and incorporating appropriate multicultural aspects in school organisation, content, material and teaching styles. Least developed, with some notable exceptions however, are programs specifically devoted to intercultural understanding and combatting prejudice and discrimination. These have tended to be subsumed under other education programs related to cultural enrichment, development of self identity and enhancement of self esteem, all of which have been seen as bulwarks against discrimination and prejudice.

6.13 Despite the relatively meagre allocation of resources to multicultural education, through both the Commonwealth MEP and small State contributions, coherent multicultural education policies have been developed and sustained. According to Cahill (1984) multicultural education can boast of sizeable achievements in spite of the limited funding. These include, says Cahill:

- the new dimensions given to the philosophy of multicultural education as well as recognition of the difficulties inherent in promoting education for a multicultural society;

- increased co-operation between government and non-government school sectors, between minority ethnic schools and the full-time school sector;
- advances in curriculum and materials development; and
- introduction of community languages especially at primary level.

6.14 In addition a major by-product of the MEP, which is an achievement in its own right, has been the legitimacy conferred on the participation of parents and community members from ethnic minority backgrounds in the processes of educational decision-making. This was made possible by the establishment of Multicultural Education Co-ordinating Committees (MECCS) by all States and Territories, which were charged with the responsibility of disbursing Commonwealth funds for multicultural education and implementing State/Territory programs. Although some states initially resisted this development as an infringement of their sovereignty over educational matters, eventually all accommodated this basic principle of ethnic community participation in one form or another, even if only at the margins. It should be noted, however, that since the discontinuation of the MEP beyond December, 1986, this position is fast changing.

6.15 The Commonwealth's **seeding model** of educational innovation adopted by the MEP may, however, have outlived its utility and value, and the model warrants review in the light of future arrangements that are likely to be established between the Commonwealth and the States for the promotion of multicultural education. What is now required are mechanisms and resources to sustain and extend the interest, challenge and enthusiasm engendered by the innovative programs of the MEP and related initiatives such as Projects of National Significance. It is clear that these will need to come from the States and Territories rather than the Commonwealth.

6.16 A consideration of the effects of the MEP on policy development indicates the urgent need for co-ordination and co-operation of policies and programs in this area. This also draws urgent attention to the need to implement NACCME's recommendation concerning the exchange and co-ordination of information and resources pertaining to multicultural education. The need for a nation-wide network for information exchange was highlighted in the report of the *Committee of Review of AIMA* which observed that:

> *"The lack of an efficient national system for comprehensively monitoring and collecting these materials constitutes a substantial obstacle for prospective users to acquire knowledge of and access to available resources." (CRAIMA, 1983:8.)*

6.17 As these comments have particular relevance to the educational aspects of multicultural social policies, the task of determining an appropriate procedure for information exchange in multicultural education, and the responsibility for putting that procedure into practice, were entrusted to NACCME as part of its mandate. To signify its importance, this item was included as one of its Terms of Reference.

6.18 In discharging this responsibility, NACCME commissioned a major study, which culminated in the publication of an exhaustive four volume report on the *Review of Facilities for Information Exchange in Multicultural Education*. In view of the importance NACCME attaches to this matter, the Executive Summary of this *Review* is attached to this Document as an Appendix (Appendix 3). In brief, the Review revealed the existence of rich and varied resources and curricula materials throughout Australia on multicultural education policies and programs. NACCME concurs with the conclusion of the *Information Exchange Review* that there is strong support, amongst both providers and users, for the establishment of a **national** system of information/documentation for the efficient exchange of current information on resources and programs for multicultural education. For this reason, NACCME believes that high priority should be given to the implementation of the principal recommendations of the *Information Exchange Review*.

6.19 In spite of its considerable achievements, multicultural education has consistently lacked a clear and coherent rationale which could be presented as a public policy of national significance.

Furthermore, as a specific form of educational practice with identifiable component elements, multicultural education requires substantiation on defensible pedagogical grounds. While NACCME hopes that this Document will pave the way towards a clearer delineation of underlying principles, objectives and strategies of social action, there still remain specific issues and areas of concern which warrant comment.

AREAS OF CONCERN

6.20 Education systems must come to terms with the culturally limited visions that permeate their own policy-making processes, and ensure that policies which are developed reflect the wide range of racial, cultural and linguistic norms that make up Australia's very different daily realities. In addition to providing a broader rational perspective for the further development of multicultural education, NACCME has identified four issues as major areas of concern in the future development of school level multicultural education policies and practices.

(i) Allocation and Distribution of Resources

6.21 The first of these issues is the need to achieve a proper balance for the allocation and distribution of resources for multicultural education. On the one hand, resources must be allocated for programs which support activities directed towards **all** groups; on the other hand, programs must be able to cater for the special educational needs of ethnic minorities by granting equal access and improving the prospects of equal outcomes. It is equally important that there should be a proper targetting of resources so that groups in special need, such as second phase English language learners and newly arrived adolescent learners, are identified and appropriate instruments of policy developed to assist these groups.

(ii) Adequate Date Collection and Research

6.22 A major and serious impediment to the fair and proper allocation and distribution of resources among groups is the lack of adequate data and research evidence on the educational needs of ethnic minority children. This is the second crucial issue identified by NACCME as a major area of concern.

6.23 The absence of reliable and relevant information, especially the lack of disaggregated statistics, relating to the position of ethnic minorities in the educational system, has been documented in NACCME Discussion Papers 2 and 3. Other government reports have also made similar observations. For example, it has been noted that the circumstances of adolescent immigrants (15-19 year olds) in the education system, especially in the transition from school to work, are poorly researched and documented.

6.24 For some time it has been claimed with much justification by bodies such as AIMA that a distorted picture of the educational position of ethnic minorities has been conveyed by the heavy reliance on birthplace statistics. As a result, social policy in Australia, particularly in the education sphere, is misdirected or in danger of becoming irrelevant, because critical generational differences involving the second as well as third generations are not being given proper consideration in policy development.

6.25 Some progress has been made nationally in that the Australian Bureau of Statistics included a question in the 1986 Census on ancestry as well as birthplace of parents and language usage. Despite this modest change in attitude, many public agencies continue to resist ethnic data recording as a matter of official policy. However, it must now be recognised that the absence of reliable, standardised data has been a serious impediment to sound educational planning. This is particularly true with respect to the meaningful targetting of resources and the evaulation of the outcomes.

6.26 The highest priority should be accorded to the compilation of ethnic minority school census data at all levels of service delivery. Education authorities should take immediate steps to standardise the appropriate data collection at the school level and accept responsibility for the collation, on a regular

basis of detailed information relating to the participation and performance of students from ethnic minorities in the school system.

(iii) Girls from Ethnic Minorities

6.27 A third key area of critical concern is that of the educational needs of girls from ethnic minority groups. As a rule education systems, while increasingly becoming responsive to the needs of girls in schools, have continued to regard the female school population as being homogeneous. The particular, different needs of girls from NESB have frequently been overlooked. The myths and stereotypes that have surrounded the education of girls from NESB is nowhere better revealed than in the Victorian MACCME Report entitled *Educating Voula* which, in NACCME's view, has made a major contribution as a pathfinding study.

6.28 It is unfortunate that multicultural education has sometimes been viewed as being antagonistic to non-sexist education. This is a direct consequence of the stereotyping, misapprehensions and ill-informed views which abound in relation to the area of education of girls from non-English speaking backgrounds. Indeed, multiculturalism and feminism as contemporary social movements are not in opposition to each other. On the contrary, they may be viewed as complementary manifestations of the principle of equity, the creation of awareness of options, and the right to critically appraise life situations and take responsibility for one's actions. Both philosophies emphasise the removal of prejudice, bias, stereotypes and inequities. As noted earlier in Chapter 3, multicultural education is proposed as working within parameters of individual rights and rejection of extreme cultural relativism.

6.29 Ethnic minority, as well as Aboriginal and Torres Strait Islander, girls have often been unsupported and isolated from the school's dominant culture because of being perceived as different. Further, the difference has, in many cases, been stereotypically assumed to be a deficiency. This perception has resulted in various forms of disadvantage and has, at times, been compounded by factors of gender and class.

6.30 The extended family and kinship networks which support ethnic minority, Aboriginal and Torres Strait Islander girls have not always been seen as positive strengths operating on the lives of these girls. Instead they have been stereotyped as restrictive, over-protective, and at worst, oppressive. If the school does not attempt to understand and value, to interact with, and to come to terms with the students' home culture, it is actively engaged in undermining the security and potential growth of these students. Ethnic minority girls may react in various ways to this situation (for example, aggression, by withdrawal, or by mediation or conflict) depending on their particular circumstances and the force of external constraints. Clearly, this is an area about which educational planners cannot afford to be either superficial or simplistic.

6.31 NACCME has initiated, on this issue, some preliminary work by making a submission to the CSC Working Party on *A National Policy for the Education of Girls* which resulted in a significant inclusion in Chapter 1 of the final report.

6.32 It is hoped that NACCME will continue in the future to maintain a national focus on this area and extend its involvement further, along with other bodies and groups working on these related issues such as the Eucumenical Migration Centre's Family and Youth Project on Intergenerational and Intercultural Conflict (see EMC News, December 1985).

(iv) Teacher Education

6.33 School level developments in multicultural education over the past decade have not been adequately reflected nor supported and reinforced, by the necessary complementary initiatives in other sectors of the education system. This is perhaps most noticeable in the area of teacher education which forms a part of tertiary education.

6.36 To some extent, this reflects a general neglect of multicultural education in the tertiary sector. However teacher education stands out as a special area of concern because of its importance as a

resourcing element critical to the effective promotion of multicultural education practices at the school level. The lack of trained and competent teacher resources is acutely evident in relation to language teaching. This deficiency serves to exemplify the general failure on the part of teacher training institutions to respond to the teacher training needs of multicultural education.

6.35 This issue of appropriate teacher pre and inservice training, which is always high on the agenda of professional educators at national or school level conferences, is given scant recognition in a recent Commonwealth Report, *Improving Teacher Education* (1986). This Report fails to focus directly upon or even examine in passing, the need for all teahcers to have formal professional development courses dealing with teaching in and for a multicultural society. The report notes findings of previous reports such as Cahill, Campbell and Coulter and Ingvarson, on a lack of teacher development elements in CSC Special Purpose Programs and reiterates the necessity for teacher training, if the Commission's Priority Areas are to have best effect. However, this critical issue rather than being highlighted in the report's recommendations, is relegated to a topic suggested for further discussion in Commonwealth/ State consultations.

6.36 Admittedly, the multicultural components of teacher education – both in training and post training courses – are undoubtedly more numerous than they were ten years ago, but they are still largely optional components of courses. Most teachers still emerge from their training with little understanding or awareness of the issues in this area, with their prejudices and misconceptions largely intact, and in the case of secondary schooling particularly, with a narrow subject orientation towards their role as a teacher.

6.37 A major consequence of this approach, which has had detrimental effects on multicultural education, has been the view that non-English speaking background students are largely the responsibility of ESL staff or ethnic-aides in the school and that multicultural education (teaching about culture and migration) is largely the province of teachers in the humanities area. Thus the perspective encouraged by emphasis in the training courses combines with teacher attitudes, to further marginalise issues which should rightly have a much more central place in schooling.

6.38 Institutions training teachers and members of other professions must accept that the integration of multicultural perspectives throughout their courses is an essential requirement, and not a need to be addressed through specialised training. All training institutions involved in preparing personnel for service in the education system must be concerned with the implications of cultural diversity in Australian society. They should, through their respective programs, endeavour to produce graduates and professionals who are qualified to participate in the promotion of the right of every member of Australian society to the goals and objectives of a multicultural society, especially equal access to its resources and opportunities, and to cultivate an equality of respect for others who are culturally different.

6.39 For these reasons, NACCME believes that changes in teacher and other professional education programs are required as a matter of urgency if multicultural education programs, especially at the school level, are to become more effective.

FOCUS FOR THE FUTURE

6.40 In reviewing the work of NACCME over the past three years it is important to reiterate the priorities assigned to the various tasks it has undertaken during this period. Some of these tasks have been completed, and others remain as items of **unfinished business**. The first and most important task undertaken was to examine the rationale and philosophical basis of policies and practices that had emerged over the years and labelled as **multicultural education** within the school system. Basically, the outcomes of that task are summarised and presented in this Document.

6.41 NACCME has also partially fulfilled another of its main tasks which was highlighted in its Terms of Reference, namely to review the facilities for Information Exchange in Multicultural Education and to recommend appropriate procedures for the collection, documentation and dissemination of

resources and other information relating to multicultural education. The implementation of the recommendation of that Review, however, remains as one of the items of unfinished business.

6.42 Other major items of unfinished business are in the areas of preschool and early childhood education, tertiary education, and community education. While coming within NACCME's mandate the areas were not fully or properly addressed by NACCME in its first three years of office, chiefly because of the focus of effort on aspects of formal primary and secondary schooling, and a combination of external factors.

6.43 While NACCME has initiated work in the areas of pre-school education and the tertiary sector, and developed a framework within which further work could be based, community education, although identified as a key dimension of multicultural education, was seen as coming more within the purview of AIMA as restructured in 1984. That view was shared by AIMA, but with the abolition of that body, it would appear that community education will need to become a NACCME responsibility in the future. This could be an area of common interest and development to be shared with the newly established Office of Multicultural Affairs in the Department of Prime Minister and Cabinet.

Early Childhood Education

6.44 At an early stage of NACCME's review of the educational needs of ethnic minorities within the school system, the value and importance of early childhood education as a key factor influencing the quality and effectiveness of primary and secondary school level education for the culturally different child was recognised.

6.45 Generally, the level of provision of early childhood services remains inadequate in Australia, and lags behind that of many other western countries. In this context the problem faced by ethnic minorities in relation to early childhood education (including day care) are particularly acute and require special attention. Children from ethnic minority backgrounds need more than welfare and care if they are to benefit from preschool services and gain those distinctly educational advantages which will assist them to gain fairer access to the wider society, and, in particular, make them more able to profit from the education system when they enter formal schooling.

6.46 In short, access to early childhood education provides a structural device for equalising opportunity to those who may be disadvantaged by lack of access to resources in society. For varying reasons, children from ethnic minority backgrounds are often denied equitable access to quality provision in preschool care and education. Furthermore, the parents of these children also have only limited opportunities for participation, and thereby frequently fail to make the best use of these provisions even when available.

6.47 In order to develop a position which NACCME might adopt in relation to early childhood education, a task force was set up to identify the needs of ethnic minorities in this area and to assess the adequacy of existing policies and provisions for meeting these needs. This task force has recommended strategies, action and needed resources for developing policies and programs for multicultural early childhood education. Details are available in the full task force report which will appear as one of the NACCME series, *Discussion Paper* No. 5.

Tertiary Education

6.48 As previously noted, the tertiary education sector and its seemingly intractable and autonomous infrastructure have been little moved to accommodate the principles generally advocated for multicultural education. As NACCME's first major commitments were to the primary and secondary school system, it is only relatively recently that NACCME has sought to explore the tertiary education sector. To make this task more manageable and functionally relevant, the area was divided into two segments, namely Technical and Further Education (TAFE), and Higher Education, that is

Universities, Teacher Training Colleges, Institutes of Technology, Colleges of Advanced Education and Professional Training Institutes.

(i) TAFE

6.49 Within the TAFE sector, the States have taken important initiatives to ensure that programs and services go some way to meeting the needs of diverse client groups. It is refreshing to note that almost all States have developed, or are in the process of developing, multicultural education policies for the TAFE sector.

6.50 Conscious of the significance of the contribution of the TAFE sector to the preparation of a skilled labour force and to shaping the life chances of people from ethnic minority groups in education and employment, NACCME decided to examine, among other issues, the roles and functions of TAFE in multicultural education, and the possible roles of the Commonwealth in supporting State initiatives. To this end, a review of the TAFE sector has been carried out by a NACCME task force and this Report will be available as *Discussion Paper No. 4* in the NACCME series.

6.51 The NACCME task force report presents evidence that a sustained focus upon multicultural education in TAFE, at both the Commonwealth and State levels, is lacking. In fact, the focus has been almost exclusively upon the provision of English as a Second Language assistance in its various forms. Consequently, it is time for the Commonwealth to take a lead in initiating a broader vision of what multicultural education in TAFE could mean, and accordingly to support existing State commitment and action in this area.

6.52 Such a broadening of vision would address itself to the most significant obstacles facing TAFE systems seeking to implement strategies in multicultural education. The majority of TAFE resources are directed towards vocational training. The Commonwealth Government has a firm, and indeed expanding, commitment to this area which is vital to Australia's economic performance and well-being. Education is, however, also a social process. Accordingly TAFE must ensure that the principles of equity and social justice are encompassed within its provision. Redressing the disadvantage experienced by members of ethnic minority groups so that they are able to participate fully in vocational education must be reinforced as a priority of TAFE systems.

6.53 Past Commonwealth efforts have focussed too narrowly upon the provision of additional course opportunities. This has been at the expense of addressing the fundamental issues of improving the capacity of TAFE systems to respond to the vocational training needs of a multicultural society. Commonwealth-funded special course provision has left these basic TAFE structures unchanged and unresponsive to the needs of students from ethnic minority backgrounds.

6.54 NACCME considers that a national initiative in TAFE for multicultural education is urgently required. It is hoped that this initiative will assist TAFE systems to develop their capacity to respond, through their mainstream structures, to the training needs of a culturally diverse society. The NACCME task force report has also suggested an expansion of the role for the Commonwealth in multicultural education in TAFE. The task force's suggestion that the Commonwealth should adopt a leadership role by co-ordinating and supporting the development of multicultural initiatives across TAFE systems is ensorsed by NACCME.

(ii) Higher Education

6.55 With respect to the higher education sector, NACCME is of the firm opinion that institutions within this sector have a pivotal role to play in ensuring the success of multicultural education in all areas of society and regrets that the response to multicultural education has been at best lukewarm. It is recognised that there have been some notable but isolated approaches adopted, especially through the establishment of Multicultural Centres or Units created specifically for research, teaching and resource development. However there has been little progress made in the last decade across higher education institutions in Australia towards an inclusion of and a commitment to multicultural education, and the inclusion of appropriate perspectives in all courses.

6.56 Strategies designed to redress this lack of initiative in the higher education sector could be divided into two categories, namely those which relate to specific needs, such as access and participation of persons from ethnic minority backgrounds; and those of a more general nature, affecting all segments of higher education, designed to articulate and respond to the cultural pluralism of society.

6.57 In addition to these general and specific strategies for action, there is a clear need for a thorough examination of the comprehensiveness and current status of multicultural education policies relating to the training of all professionals and para-professionals working in Australia's multicultural society. These policies must provide opportunities for the learning of Languages Other Than English (LOTE), as the availability of bi-multilingual professionals is the most effective way of delivering services to those whose access to services is restricted by English language deficiencies.

6.58 It is NACCME's belief that the response, or lack of response, by the tertiary education sector to the issue of education in and for a multicultural society will be a critical determining factor in the most successful adoption of multicultural principles in the wider Australian society and the effective implementation of multicultural social policies. A successful response would influence dramatically each institution's structure, policies and programs. There is, in short, an urgent and long overdue need to review the adequacy of multicultural education policies and programs relating to all facets of higher education. Preliminary work on a broad ranging review of higher education has been initiated by NACCME as this work should be a major focus of NACCME's work in the future.

THE ROLE OF THE COMMONWEALTH

6.59 The further development of Australian multicultural education at a policy and organisational level will hinge critically on the clarification of the respective roles and functions of the Commonwealth and the States and Territories. As noted previously, the interventionist role played by the Commonwealth has been a key factor in policy development, although more recently the States and Territories have begun to take a more pro active role in both novel and challenging multicultural program development and service delivery.

6.60 This trend is likely to gather momentum as the Commonwealth government has indicated its preparedness to give the States a more decisive role in this area of educational development. It is noted that with the Commonwealth Government's decision, following the Quality of Education Review Committee (QERC) recommendation, to withdraw the status of special purpose funding for multicultural education, and the foreshadowed transfer of the majority of these educational programs to the States, the practical necessity of allocating and administering funds and overviewing multicultural educational programs becomes less of a direct Commonwealth function and responsibility. In general, most of the multicultural education programs have, or are being, devolved to the States.

6.61 The Commonwealth has viewed its responsibility in this area of education for ethnic minority children as arising primarily from its constitutional responsibility for Immigration, although it has also been seen as playing the role of catalyst, through special funding of new educational initiatives. The Constitutional responsibility is exemplified in the Government's major commitment for child and adult migrant education (ESL) programs as manifest in the CMEP and AMEP, the provision for both being under the Immigration (Education) Act of 1971/72. However, it must not be forgotten that multicultural education is for **all** Australian children, not just for one particular category or group.

6.62 The status of the ESL program as a multicultural education program is, as previously noted, controversial, following the Campbell Report's recommendation that it be disassociated from multicultural education. Indeed it is a realistic option that ESL could hereafter be regarded primarily as an element of PEP and continue to be funded the same way. In this event the pedagogical rationale would be somewhat different and more allied to the raison d'etre deriving from a whole school approach to English language learning, provided it is suitably modified to cater to the needs of different categories of learners in the school system. It is also conceivable that **all** language learning

too may be meaningfully linked pedagogically with this approach. On the other hand, by accepting equity as a component of multicultural education, it would also be proper to consider ESL under multicultural education.

6.63 It is therefore particularly important to re-examine the role of the Commonwealth in these changing circumstances where multicultural education is no longer synonymous with migrant education. The States and Territories are destined to play a more decisive and influential role in the continued development of a multicultural society in the light of a rationale based on the tenets of cultural pluralism in education. The development of both immediate and long term multicultural education strategies have now become the responsibility of Australian education systems generally, and can no longer be considered the sole and prime responsibility of the Commonwealth.

6.64 In this emerging scenario of greater State involvement in the future growth and planned development of multicultural education, the Commonwealth will continue to play a significant role. However, this role will be different to its role in the recent past which has been one of initiating policies and managing programs.

6.65 The Commonwealth should continue to maintain, support and assist the further development of Australian multicultural education by performing a national developmental and co-ordinating function. The emerging role will therefore be largely one of a leadership and co-ordination function and the maintenance of a national focus. One important task for the Commonwealth will be to liaise with the States to establish and administer a national information/exchange system along the lines recommended by NACCME. In addition, the Commonwealth should play a key role in material development, dissemination of educational ideas and promotion of needed research in this area.

6.66 At the national level, the Commonwealth should seek to resolve the interrelationship between Multicultural Education, Aboriginal Studies, Asian Studies and Australian (s)Studies. The exploration of these areas needs to emphasise both the complementary elements and the scope of study perspectives, without ignoring the areas where overlap of concepts do not occur. The analysis of these curriculum components should be made by an agency such as the Curriculum Development Centre, in close consultation with appropriate advisory bodies such as NAEC, the Asian Studies Council, BASSP and NACCME, and appropriate community and state groups with expertise in the relevant area of study.

6.67 If the Commonwealth is to continue its involvement in Multicultural Education and maintain a national focus, NACCME should continue to function within this emerging scenario as a peak advisory and co-ordinating body with a strong developmental focus. One of its main functions in the future should be to monitor and review the development of multicultural education nationally and act as a focus for international developments. Australia's growing reputation as a pathfinder in the development of multicultural education needs to be sustained through a national body such as NACCME which has already established extensive international links.

CONCLUSION

6.68 Multiculturalism is a dynamic of Australian society which has in a short space of time acquired the force and momentum of a new emerging social and political philosophy of cultural pluralism. It is an evolving social ideal, a normative guiding principle, which has shown to be flexible and resilient as it is translated into the realities of day-to-day social policies, programs and services – responsive to and and serving the needs of society and its different components.

6.69 This adaptability of multicultural social policies and its attendant social philosophies are markedly evident in multicultural education which has moved from migrant to multicultural education, from a possible compensatory deficit model to a more holistic approach, and underpinning broader values of social and cultural existence such as those of understanding, respect and solidarity. At the same time these social policies have not been without their own problems but these tensions and

contradictions, doubt and confusions besetting the theory and practice of multicultural education are by no means unique to Australian education.

6.70 This Document has attempted to present a brief overview of multicultural education policies as they have evolved over the past decade, with a view to providing a broad framework of understanding within Australia and in which multicultural education policies and practices may be further developed in the future.

6.71 NACCME's commitment has been to build on the inherent strengths and vitality of the principles of multiculturalism as a social ideal and chart a course which will enable Australia to develop educational policies and practices which are relevant, meaningful and attuned to the emerging nature of our multicultural society.

6.72 NACCME believes that there is a need to develop and strengthen the political will and moral sentiments in society to sustain a philosophy of cultural pluralism in education which NACCME has described as **equitable multiculturalism**.

6.73 NACCME commends this notion and its underlying philosophy as one which is pedagogically valuable, rational, socially defensible and relevant and capable of harnessing new knowledge, skills and expertise in the furtherance of the aims of Australian multicultural education and the long term objectives of a cohesive, equal and just society.

ABBREVIATIONS

ABS	Australian Bureau of Statistics
AGWS	Australian Greek Welfare Society
AIMA	Australian Institute of Multicultural Affairs
AMEP	Adult Migrant Education Program
BASSP	Bicentennial Australian Studies Schools Project
CAE	College of Advanced Education
CDC	Curriculum Development Centre
CHOMI	Clearing House on Migration Issues
CMEP	Child Migrant Education Program
COASIT	Comitato di Assistenza Italiano
CRAIMA	Committee of Review of the Australian Institute of Multicultural Affairs
CSC	Commonwealth Schools Commission
CTEC	Commonwealth Tertiary Education Commission
ECC	Ethnic Communities' Council
EMC	Eucumenical Migration Council
ESL	English as a Second Language
ESP	Ethnic Schools Program
FILEF	Federazione Italiana Lavaratori i all'estero e famiglie
LOTEs	Languages Other Than English
MACMME	Ministerial Advisory Committee on Multicultural and Migrant Education (Victoria)
MEAC	Multicultural Education Advisory Committee
MECC	Multicultural Education Co-ordinating Committee
MEP	Multicultural Education Program
NACCME	National Advisory and Co-ordinating Committee on Multicultural Education
NAEC	National Aboriginal Education Committee
NES	Non-English Speaking
NESB	Non-English Speaking Background
OMA	Office of Multicultural Affairs
PEP	Participation and Equity Program
TAFE	Technical and Further Education

BIBLIOGRAPHY

ALCORSO, C. & COPE, W. (1986) *Multicultural Education Policy Developments at the State Level.* Paper prepared for NACCME and released as NACCME Commissioned Research Papers Series Paper No. 6 May 1987

ANDREONI, H. (1985) *Comparative Analysis and Critique of the Language Policy Statements from Victoria, South Australia and Queensland.* Paper prepared for NACCME and released as part of NACCME Commissioned Research Papers Series – Paper No. 1. *Three Language Policy Statements: Two Evaluations* May 1987

ANDREONI, H. & NIHAS, V. (1986) *A Rationale For Intercultural Education,* Paper prepared for NACCME and released as NACCME Commissioned Research Papers Series – Paper No. 3 May 1987

APPLEYARD, R.T. (1985) 'Issues of Sociocultural Adaptation and Conflict' in M.E. Poole, R. deLacy, & B.S. Randhawa (eds) *Australia in Transition: Culture and Life Possibilities,* Harcourt Brace Jovanovich, Sydney

ASHENDEN, D. et al 'Manifesto for a Democratic Curriculum' in *Australian Teacher,* No. 7, 1984

AUSTRALIA. COMMITTEE ON MULTICULTURAL EDUCATION, (1979) Education for a Multicultural Society: Report of the Committee on Multicultural Education (R.P. McNamara, Chairman), AGPS, Canberra

AUSTRALIA. COMMITTEE OF REVIEW OF THE ADULT MIGRANT EDUCATION PROGRAM (1985) *Towards Active Voice: Report of the Committee of Review of the Adult Migrant Education Program,* (W.J. Campbell, Chairman), AGPS, Canberra

AUSTRALIA. COMMITTEE OF REVIEW OF POST-ARRIVAL PROGRAMS AND SERVICES FOR MIGRANT (1978) *Report of the Review of Post-Arrival Programs and Services for Migrants,* (F.E. Galbally, Chairman) AGPS, Canberra

AUSTRALIA. COMMITTEE ON THE TEACHING OF MIGRANT LANGUAGES IN SCHOOLS (1976) *Report of the Committee on the Teaching of Migrant Languages in Schools* (J.W. Mather, Chairman) AGPS, Canberra

AUSTRALIA. INTERIM COMMITTEE FOR THE AUSTRALIAN SCHOOLS COMMISSION (1973) *Schools in Australia : Report* (P.Karmel, Chairman) AGPS, Canberra

AUSTRALIAN ETHNIC AFFAIRS COUNCIL, COMMITTEE ON MULTICULTURAL EDUCATION (1981) *Perspectives on Multicultural Education* (December 1979) (S. Kaldor, Committee Chairperson) AGPS, Canberra

AUSTRALIAN IMMIGRATION ADVISORY COUNCIL (1960) *The Progress and Assimilation of Migrant Children in Australia* (Dovey Report)

BARTH, F. (1979) *Ethnic Groups and Boundaries,* Little Brown

BATELAAN, D. (1983) *Practice of Intercultural Education,* Commission of Racial Equality, Sydney.

BULLIVANT, B.M. (1981) *Race, Ethnicity and Curriculum,* Macmillan, Sydney

BULLIVANT, B.M. (1981) *The Pluralist Dilemma in Education* George Allen & Unwin, Sydney

CAHILL, D.P. (1984) *Review of the Commonwealth Multicultural Education Program*, Commonwealth Schools Commission, Canberra

CAMPBELL, W.J., BARNETT, J., JOY, B. & McMENIMAN, M. (1984) *A Review of the Commonwealth ESL Program* (The Campbell Report) Commonwealth Schools Commission Canberra

CAMPBELL, W.J. & McMENIMAN, M. (1985) *The English as a Second Language (ESL) Factors and Index Study*, Commonwealth Schools Commission, Canberra

CONNELL, R.W. [et al] (1982) *Making the Difference: Schools, Families and Social Division*, George Allen & Unwin, Sydney

COULTER, F. & INGUARSON, L. (1984) *Professional Development and the Improvement of Schooling: Roles and Responsibilities.* A report to the Commonwealth Schools Commission, CSC, Canberra

CRITTENDEN, B. (1982) *Cultural Pluralism and Common Curriculum*, Melbourne University Press, Melbourne

FALK, B. (1985) *Slogans, Policies and Practice in Multicultural Education in Australia*, NACCME Discussion Paper No. 2, NACCME, Canberra

FRASER, P. *Multicultural Education is for Historians Too* (unpublished paper)

GANS, H. (1979) 'Symbolic Ethnicity: The Future of Ethnic Groups and Cultures in America' in *Ethnic and Racial Studies* Vol. 2 No. 1

HANNAN, W. (1986) *The Location of Multiculturalism in the Development of Australian Education*, Paper prepared for NACCME and released as NACCME Commissioned Research Paper Series, Paper No. 5. May 1987

JAKOBOSSON, B. (ed) (1984) *Commission on Migrant Languages and Culture in Schools and Adult Education in Sweden* (SKU) – Swedish Report on Intercultural Education D.S.V.

JAYASURIYA, D.L. (1985) 'Multiculturalism: Fact, Policy and Rhetoric' in M.E. Poole, R. deLacy and B.S. Randhawa (eds) *Australia in Transition: Culture and Life Possibilities*, Harcourt Brace Javanovich, Sydney

KALANTZIS, M. & COPE, W. (1985) *Pluralism and Equality: Multicultural Curriculum Strategies for Schools*, Paper prepared for NACCME and released as NACCME Commissioned Research Papers Series Paper No. 3. Released May 1987

LYNCH, J. (1984) 'Community Relations and Multicultural Education in Australia' in T. Corner (ed) *Education in Multicultural Societies*, St. Martins Press, New York

MARTIN, J.I. (1978) *The Migrant Presence*, Studies in Society: 2 (Series), George Allen & Unwin, Sydney

MEADE, P. (1983) The Education Experience of Sydney High School Students: A Comparative Study of Migrant Students of Non-English Speaking Origins and Students whose Parents were Born in an English Speaking Country, Department of Education, Report No. 3, AGPS, Canberra.

NEW SOUTH WALES. DEPARTMENT OF EDUCATION (1971) 'Migrant Education in NSW' in *Research Bulletin* No. 34 NSW Department of Education, Sydney

OZOLINS, U. (1985) *Three Language Policy Statements, An Evaluation*, Paper prepared for NACCME and released as part of NACCME Commissioned Research Papers Series Paper No. 1 *Three Language Policy Statements: Two Evaluations*, May 1987

PETTIT, D. (1987) *Ethnic Parents in Australian Schools* papers prepared for NACCME and released as NACCME Commissioned Research Papers Series Paper No. 7, May 1987

POOLE, M.E., DE LACY, R. & RANDHAWA, B.S. (Eds) (1985) *Australia in Transition: Culture and Life Possibilities*, Harcourt Brace Jovanovich, Sydney

POOLE, M.E. (1983) Analysis and Review of AIMA's Report 'Review of Multicultural and Migrant Education' in the *Committee of Review of the Australian Institute of Multicultural Affairs (CRAIMA) Report to the Minister for Immigration and Ethnic Affairs* Vol II, AGPS, Canberra

SCHERMERHORN, R.A. (1970) *Comparative Ethnic Relations: a Framework for Theory and Research*, Random House, New York

SKELTON, K. (1985) *Development of Curriculum Strategies for Schools in Multicultural Education* prepared for NACCME and released as NACCME Commissioned Research Papers Series Paper No. 2.

SMOLICZ, J.J. (1981) 'Culture, Ethnicity and Education' in J. Megory et al (eds) *World Year Book of Education*, New York

SMOLICZ, J.J. (1983) 'Principles of Australian Pluralism' in B. Falk and J. Harris (ed) *Unity in Diversity, Multicultural Education in Australia*, Australian College of Education, Carlton, Victoria

SMOLICZ, J.J. (1984) 'Seeds of Separatism' in *Australian Society* April 1, 1984

SMOLICZ, J.J. (1984) 'Multiculturalism and an Overarching Framework of Values' in M.E. Poole, R. deLacy & B.S. Randhawa (eds) *Australia in Transition: Culture and Life Possibilities*, Harcourt Brace Jovanovich, Sydney

STENHOUSE, L. (1975) *An Introduction to Curriculum Research and Development*, Heinemann, London

TAJFEL, H. & TURNER, J.C. (1979) 'An Integrative Theory of Group Conflict' in W.G. Austin and S. Worchel (eds) *The Social Psychology of Intergroup Relations*, Brooks, Cole

WILLIAMS, R. (1981) *Culture*, Fontana, London

WILTON, J. & BOSWORTH, R. (1984) *Old Worlds and New Australia: the Post War Migrant Experience*, Penguin, Australia

APPENDIX A

NACCME'S TERMS OF REFERENCE

The National Advisory and Co-ordinating Committee of Multicultural Education (NACCME) was established by the Minister for Education and Youth Affairs, Senator Susan Ryan, on 27 March 1984 following on from the Government's acceptance of Recommendation 29 of the Australian Institute of Multicultural Affairs Evaluation of Post-Arrival Programs and Services to Migrants (Cabinet Decisions No. 18319 of 6 July 1982 and No. 2097 of 14 September 1983).

The Committee's terms of reference are to:

(i) advise the Minister for Education on matters relating to multicultural education

(ii) co-ordinate, monitor and review multicultural programs and activities

(iii) determine an appropriate procedure for information exchange and put that procedure into practice.

NACCME'S COMPOSITION

Prof Laksiri Jayasuriya AM **Chairperson**	Head, Department of Social Work and Social Administration, University of Western Australia.
Mr Joseph Lo Bianco **Deputy Chairperson**	Policy Advisor, Portfolio Policy Co-ordination Unit, Victorian Ministry of Education and formerly special consultant to the Federal Minister for Education to prepare a National Policy on Languages.
Dr Helen Andreoni	Senior Lecturer, Centre for Multicultural Studies, Armidale College of Advanced Education. Member from April 1986.
Ms Anne Eckstein	Language Consultant, Child Migrant Education Service, Victorian Ministry of Education.
Mr Jim Giles	Director, Studies Directorate, South Australian Department of Education.
Mrs Edna Hopkins	ESL Teacher, Bruce College of Technical and Further Education, Canberra.
Ms Jane Naqvi	Formerly from the Curriculum and Development Section of the Tasmanian Department of Education and now teaching at Fahan School, Sandy Bay, Tasmania. Member from March 1986.
Ms Vasiliki Nihas	Formerly Professional Assistant, Multicultural Education, New South Wales Department of Education, and is currently Assistant Secretary Liaison and Consultation Branch, Office of Multicultural Affairs, Canberra.

Mr Henk Overberg	Senior Lecturer in Education, Victorian College, Rusden Campus, Melbourne.
Ms Helena Rudnik	Former Consultant New South Wales Board of Adult Education, now working with the Commonwealth Department of Employment and Industrial Relations, Canberra.
Ms Ruza Ruzic	Principal Education Officer, Languages Other Than English, Curriculum Assessment Branch, Northern Territory Department of Education.
Ms Mary Schinella	Principal, Mount Carmel Primary School, Rosewater, South Australia. Member from March 1984 - April 1986.
Ms Rosemary Tang	Formerly Co-ordinator Multicultural Education Services, Catholic Education Commission of Western Australia, and now working as a private consultant.
Ms Margaret Valadian	Co-Director, Aboriginal Training and Cultural Institute, Sydney.
Mr Dick Warry	Director, Planning and Services, Queensland Department of Education.

Executive Officer	**Dr Sally Borthwick** (May 1985 - June 1986) **Ms Philia Kazan** (August 1986 - June 1987) NACCME Secretariat, Department of Education, PO Box 826 WODEN ACT 2606

APPENDIX B

NACCME COMMISSIONED BACKGROUND PAPERS FOR THIS DOCUMENT

1. *Comparative Analysis and Critique of the Language Policy Statements from Victoria, South Australia and Queensland* by Helen Andreoni, Senior Lecturer, Centre for Multicultural Education, Armidale College of Advanced Education. Available from Secretariat.

2. *Three Language Policy Statements: An Evaluation* by Uldis Ozolins, Department of Languages and Cultural Studies, Toorak Campus, Victoria College. Available from Secretariat.

3. *Development of Curriculum Strategies for Schools in Multicultural Education* by Kathy Skelton, Combatting Prejudice in Schools Project, Richmond Community Education Centre. Available from Secretariat.

4. *Pluralism and Equitability: Multicultural Curriculum Strategies for Schools* by Mary Kalantzis and Bill Cope, Research Fellows, Centre for Multicultural Studies, University of Wollongong. Available from Secretariat.

5. *Position Paper on Historical Development of Multicultural Education Policy Up To 1985* by John Atchison, Senior Lecturer, Centre for Social Science Education, Armidale College of Advanced Education.

6. *Rationale for Intercultural Education* by Vasiliki Nihas and Helen Andreoni. Available from Secretariat.

7. *The Location of Multiculturalism in the Development of Australian Education* by William Hannan, Office of the Victorian Ministry for Education. Available from Secretariat.

8. *Position Paper on State and Territorial Policies on Multicultural Education* by John Atchison, Senior Lecturer, Centre for Social Science Education, Armidale College of Advanced Education.

9. *Multicultural Education Policy: Developments at the State Level* by Caroline Alcorso and Bill Cope, Research Fellows, Centre for Multicultural Studies, University of Wollongong. Available from Secretariat.

10. *Ethnic Parents and Australian Schools* by David Pettit, Director of Studies, South Central Regional Office, Victorian Department of Education, Balaclava, Victoria. Available from Secretariat.

11. *Report on Teacher Training Needs of Community Language Teachers in Primary Schools* by Howard Nicholas, School of Education, La Trobe University. Limited copies available.

12. *Participation and Equity for Ethnic Minorities* by John Tons, Research and Curriculum writer in Multiculturalism and Education, Languages and Multicultural Centre, Adelaide.

APPENDIX C

Review of Facilities for Information Exchange in Multicultural Education

The terms of reference for the National Advisory and Co-ordinating Committee on Multicultural Education require the Committee to determine an appropriate procedure for information exchange in multicultural education. As a preliminary step towards meeting this requirement, NACCME, with the assistance of a National Level Project Grant from the Commonwealth Schools Commission, commissioned a Review of existing facilities for information exchange and co-ordination in multicultural education.

The specific objectives of the Review were (1) to determine the existing repositories and disseminators, throughout Australia, of information relating to multicultural education; and (2) to prepare a blueprint for the establishment of a nationwide information exchange network for multicultural education.

The Review was conducted by Mr Lidio Bertelli of the School of Community Studies at the Coburg Campus of the Phillip Institute of Technology, and proceeded through five stages:

Stage 1: a nationwide survey to determine the availability of existing facilities and/or services, as well as the needs of potential users of, and contributors to, a national information exchange system

Stage 2: analysis of the returned questionnaires

Stage 3: visit to major centres in each State or Territory

Stage 4: analysis of qualitative data collected during the visits

Stage 5: preparation of a report incorporating the findings from the study

The final Report of the study presents a realistic model for the information exchange in multicultural education, based on a comprehensive assessment of the needs of potential users of, and providers to, the information exchange mechanism.

A summary of the Report is provided in the following pages.

NACCME

NATIONAL ADVISORY AND CO-ORDINATING COMMITTEE ON MULTICULTURAL EDUCATION

While multiculturalism has become an accepted component of Australian society, the provision of resources for and information regarding multicultural education has remained unco-ordinated. The National Advisory and Co-ordinating Committee on Multicultural Education (NACCME) has addressed the complex issue of information co-ordination through a Review of the existing facilities for information exchange in multicultural education. The findings from the Review have indicated directions for future initiatives, particularly with regard to the establishment of a nation-wide information exchange network.

The Review, funded as a National Level Project by the Commonwealth Schools Commission, was conducted on behalf of NACCME by Mr Lidio Bertelli, Phillip Institute of Technology (Coburg). Relevant data for the Review were gathered through a nation-wide survey, together with direct consultations with identified major providers and/or users in each State and Territory. The findings of the Review are based on 250 returned questionnaires and the various consultations held with approximately 300 individuals throughout Australia.

MAJOR FINDINGS OF THE REVIEW

The Review has confirmed the *ad hoc* provision throughout Australia of information/documentation on multiculturalism.

1. There is no national or State/Territory-based service which adequately and comprehensively monitors, collects and/or disseminates information and documentation on multicultural education in Australia.

2. Although useful resources, both human and material, exist in each State/Territory, the wealth of knowledge, experience and materials found within the various facilities remains underutilised.

3. All States and Territories have developed multicultural resources to meet local needs and expectations, with the more populous States being better serviced. However, it is evident that no facility has the capacity to monitor, adequately and efficiently, the availability of resources and information on developments in other States/Territories.

4. Existing facilities focus, although not necessarily exclusively, on two major areas: (a) background materials on individual groups; and (b) resources for the understanding and appreciation of issues related to culturally-linguistically different groups, and to the broad area of 'intercultural studies' or 'education for a global society'.

5. Where major collections of either (a) background materials or (b) general resources do exist, none are comprehensive. For example, resources on the numerically dominant groups, such as the Italians, Greeks and Indo-Chinese, are not impressive, and accessibility to them is restricted by various factors.

   Generally, dissemination of information and materials on an open-access basis remains rather limited.

6. Collections of materials and the provision of information services tend to be developed without clear policies and priorities. Consequently, there tend to be noticeable omissions, as well as unnecessary duplication, in most collections.

7. Feelings of dissatisfaction by users with the present process of obtaining information are very common and frequently very strong. Because existing facilities either hold very selective resources or do not focus exclusively on multicultural education, users have to rely on an extensive, and often frustrating, search of a wide range of services.

8. Reliance on traditional sources of information (such as journals, newsletters and publisher's advertising) remains most common, notwithstanding their well-documented disadvantages. Usage of modern retrieval tools does not seem to be very extensive, due to their inherent limitations regarding multitultural education issues.

9. Although there exists a variety of information/documentation systems and services with some relevance to multicultural education, none of these services and data bases provides the degree of specificity and comprehensiveness that providers and users of multicultural education information expect. These services selectively monitor available material and human resources; but they do not, and probably cannot, provide in-depth, specialised retrievability under a variety of headings. Moreover, the comprehensive, and very practical, information required by practitioners in multicultural education often fails to meet the criteria for selection adopted by the well established services and databases.

10. There is strong support, amongst both providers and users, for the establishment of a national system which provides for the efficient exchange of current information on resources and programs for multicultural education.

TOWARDS A REALISTIC AND COST EFFECTIVE SYSTEM

The establishment of a national clearing house, entrusted with the task of monitoring, storing and disseminating all available information/documentation on multicultural education, is not considered a priority. Such an establishment would not be cost-effective and, above all, would undermine the valuable initiatives already undertaken at the local level.

A more realistic proposal is the establishment of a national unit, to be called 'Multicultural Education National Information Unit' (MENIU). MENIU would be responsible for monitoring and disseminating information on human and material resources on multicultural education, and for creating and maintaining a computerized database which indicates how to gain access to available information and/or documentation on a wide range of topics and issues.

In order to achieve a satisfactory level of comprehensiveness and timeliness, MENIU will have to:

- formally and regularly co-operate with relevant organisations and instrumentalities;

- systematically monitor Australian and overseas manual and computerised databases, periodicals, and other publications; and

- ensure its presence at conferences, workshops, and other academic and community-based activities, and develop its own formal and informal networks.

When fully operational, the MENIU database should possibly include five separate but integrated files: Printed documentation and information, Audio-visual materials, Resource people and organisations, Projects, and Research in progress.

To ensure quick and efficient access to information for a wide range of users, from policy makers to practitioners, it is proposed that MENIU be able to:

- mount its database on either ASCIS or AUSINET, so that those who have compatible facilities can directly interrogate it either on-line or off-line;

- remain available to search its own and other databases on behalf of any user who requests it by personal visitation, correspondence or telephone; and

- annually establish contacts with relevant instrumentalities, institutions and individuals by personal visits.

While there may be no urgency for the establishment of a clearinghouse to physically store materials, access to such materials by users must be addressed by MENIU. It is suggested, therefore, that MENIU deposit documents it collects with the most appropriate service(s) which can ensure public access by inter-library loan or other means, and, furthermore, that MENIU entrust large scale reproduction and dissemination of specific documents with either the relevant repository facility or community-based and commercial instrumentalities.

A newsletter, for national distribution, is proposed as the major regular publication by MENIU. The purpose of the newsletter would be to disseminate information on significant new developments and to publicize the services provided by MENIU. Simple and attractive in content and format, the newsletter should be sent, in multiple copies, to schools, tertiary institutions, community groups, and government instrumentalities, and should be available to any interested person.

It is considered necessary for MENIU to be equipped with appropriate technical facilities to provide for copies of the proceedings of workshops and conferences, and to interface with present and future technical facilities for information exchange.

To ensure that MENIU is responsive to the real needs and expectations of the users, it is recommended that the core, full-time staff (co-ordinator, librarian/documentalist, secretary) be assisted by a representative Technical Advisory Group and a Users Group.

While no specific organisation is proposed as the most appropriate to host MENIU, criteria are suggested which should characterize the ideal-type facility: proven involvement in multicultural education activities and issues; accessibility; availability and expertise in the usage of computerized retrieval systems; proven record in actively monitoring 'fugitive' materials and information, as well as in widely disseminating and packaging information for a variety of users; community linkages; neutrality and objectivity; ability and expertise in supporting a nation-wide access service; and financial and structural stability.

An establishment cost of approximately $270 000 and annual costs of approximately $207 000 are estimated for the implementation of MENIU, and it is recommended that NACCME hold discussions with appropriate Commonwealth instrumentalities to secure the required funds for an initial period of four years.

Copies of the full Report are available from:

The Executive Officer
NACCME
C/- Department of Education
P.O. Box 826
WODEN ACT 2606